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METHODIST REVIEW

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Edited by **GEORGE ELLIOTT**

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The Urgency of Redemption
The Spirit of Our Fathers
Human Side of Pentecost
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PHILIP WHITWELL WILSON, once an editor of the London Daily Mail and a member of the English Parliament, now resides in New York City, doing valuable journalistic work for the New York Times and others.

JOHN ALFRED FAULKNER, D.D., professor of church history in the Drew University School of Theology, is a really great historian in knowledge and has furnished in books and papers great contributions in that realm. . . . JAMES M. THOBURN, D.D., a Methodist pastor in Pittsburgh, Pa., gave us a year ago a leading Pentecostal article, and now gives us another at the year end.

MRS. MARIE WALLIS CLAPP is wife of President Clapp of the Gammon Theological Seminary for our Negro ministry at Atlanta, Georgia. . . . LUTHER E. LOWEJOY, D.D., is in charge of the Stewardship Committee of World Service.

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The Reverend HENRY CHARLES SUTER, formerly a Methodist pastor in Rhode Island State, has been transferred to a church at South Jacksonville, Florida. . . . The Reverend RALPH D. HARPER, of the Detroit Conference, has been doing post graduate work in various European universities.

In our Editorial Departments we have P. H. MURDICK, D.D., pastor of the First Methodist Church, Port Huron, Mich., E. ROBB ZARING, D.D., former editor of the *Northwestern Christian Advocate*, and now pastor at Greensburg, Indiana, Dr. EDUARD KOENIG, of Bonn University, Germany, and the Reverend G. L. SCHANZLIN, a former Methodist missionary in India.

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SAINT STEPHEN: THE PROTOMARTYR



METHODIST REVIEW

NOVEMBER, 1930

THE URGENCY OF REDEMPTION

PHILIP WHITWELL WILSON

Spuyten Duyvil, New York City

THERE are days when every institution, every belief, every process is judged by its results. In industry there is a statistical analysis of costs of production, of distribution, and of other factors that contribute to prosperity. Colleges do not merely teach students. They study them, and elaborate inquiries are conducted which cover health of mind and body, heredity and environment. Even the law is brought under the test of experience, nor does democracy escape. The entire content of civilization is summoned, as it were, to the bar of actuality and required to make good its claim to continue. Never in the annals of mankind has there been a stocktaking comparable with this in range, thoroughness, and skepticism of tradition and assumptions.

I see no reason why, as Christians, we should regard these acid tests with suspicion. On the contrary, the Scriptures persistently emphasize the duty of discrimination. We are bidden not to believe every spirit, but to "try the spirits whether they be of God."¹ We are to know the tree by its fruits.² Christ himself came into the world for "judgment,"³ and his judgment was "just."⁴ Saint Paul was no less insistent that the structure of the church "shall be made manifest," whether it be "gold, silver, precious stones, wood, hay, stubble." As he put it, "the fire shall try every man's work of what sort it is."⁵ If our faith be founded on truth, we should welcome any examination of its practical outcome which is honestly conducted. All organizations with a human element in them are exposed to weaknesses and no inspection of these weaknesses can be too searching, whether it be for the good of religion, industry, education, politics, or any other sphere of aspiration, endeavor, and achievement.

In the survey of the churches there is one service, rendered to God,

¹ 1 John 4. 1.

² Matt. 7. 16.

³ John 9. 39.

⁴ John 5. 30.

⁵ 1 Cor. 3. 13.

which has come under an especially severe criticism. By most people, apparently, it is assumed as a matter of course that the world, including the United States, has reached a stage in its evolution when revivals are an anachronism. Simple-minded Negroes, browsing in their "green pastures," may still congregate in camp meetings, shout their hallelujahs, revel in the delicious agonies of conversion, and plunge their bodies into the baptismal river. Morons, most of whose intellect has to be included among the unemployed, may be impressed, so it is argued, by the appeals of evangelism. But psychologists are superior to salvation; to them the fervors of the gospel are to be classified according to complexes and other technical terms which define the peculiarities of human conduct; and the psychologists set the fashion. Just as there are millions of people who know nothing of the issues inherent in evolution, yet take it for granted that the book of Genesis is thereby discredited, so there are millions of people who know nothing about psychology, yet are relieved to be told that it has superseded the voice of the apostle, which "reasoned of righteousness, temperance, and judgment to come." All of us are inclined to be grateful for a passport to the realms of spiritual ease and indifference.

If the distrust of evangelism were prevalent only in what Christ and his apostles called the "world," it need not greatly concern us. Never has there been a period in human history when the world did not distrust and, indeed, detest such inflictions on the uneasy conscience. To our Lord Jerusalem itself was the city that killed the prophets and stoned those missionaries whose very name meant that they were sent by God. The idea that the Rome of Caligula, of Pliny the Elder and Younger, and of Marcus Aurelius accepted the preaching of Philip the Evangelist, of Paul, Peter, Silas, and Barnabas is preposterous. Rome preferred the broad road that led to her destruction; narrow was the gateway that led to life and few there were who found it. Some of us are inclined to look back with yearning on what we are accustomed to call the ages of faith when it was so easy to believe and so fashionable to worship. Having edited the Greville Diary, which deals with the ideals and manners of "merrie England" one hundred years ago, I cannot but think that time, like distance, lends enchantment to some of these backgrounds. If ever there were an age of faith, it was the twelfth century, with its crusades and its cathedrals. Yet it was of the twelfth century that Bernard of Cluny has written:

The world is very evil;
The times are waxing late;
Be sober and keep vigil;
The Judge is at the gate.

The Italy to which Saint Francis of Assisi had preached the gospel was the Italy which produced a Boccaccio as poet and a Macchiavelli as politician. The England of Wickliffe and the Lollards was the England of wars, in which feudalism was dissolved in a bloodpath of ferocity.

If ever there were an age of faith, it was the century of Archbishop Laud and John Milton, of Richard Baxter, of Oliver Cromwell, and the Pilgrim Fathers. Yet to John Bunyan that world was a Vanity Fair. What Moody declared, Bradlaugh denied, nor should it be supposed that, at any time, the validity of the gospel has depended on its acceptance by a majority or even by the most highly developed minds of mankind. "Not many wise men after the flesh," so Saint Paul told the sophisticated and commercialized city of Corinth, "not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."⁶ So, in the early nineteenth century, the churches were as perturbed as some of them are to-day. Then as now they had to live through the aftermath of a cruel and wicked war. Then as now they were alarmed by changes which seemed to undermine their foundations. To Doctor Keble, as a Tractarian, here was simply, as he put it in a historic sermon, an outbreak of national apostasy. The foe to be fought, so Cardinal Newman was convinced, could be summed up in the one devilish word, Liberalism, and there was inaugurated a pilgrimage back to things as they used to be—the appeal and the return to antiquity.

What to-day we have to face is not the rejection of the gospel by the world. It is what seems to be its suspension, as it were, by the churches. Mass evangelism, to use the current phrase, has been tried and, so it is asserted, it has been found wanting. Churches unite for a great effort. There is publicity. There may be prayer. The evangelist arrives. He draws a crowd. There are conversions. He goes away, and when the actual results are sifted by time it is alleged that the additions to the churches are negligible in numbers, that the sensation, like all sensations, becomes a memory, and that the attitude of the permanent clergy is expressed in the words, "Never again." According to reports collected by that shrewd yet sympathetic investigator into social and religious actualities, Dr. Charles Stelzle, one hundred professional evangelists are finding that their work has become more difficult. At revivals the number of converts is distressingly small. Engagements occupy only

⁶ 1 Cor. 1. 26-29.

half of the evangelists' time, and many of them are looking elsewhere for a living.

In any such situation it is usual to attribute the fault, if fault there be, to someone other than ourselves. The evangelists would say, probably, that if converts are apt to fall away it is because the churches have become refrigerators which freeze anything at any time that suggests the enthusiasm of redemption. The churches, on their side, are convinced that some evangelists, at any rate, are far from displaying the power of the Holy Spirit, the influence of personal character, the restrained and authoritative demeanor which led great congregations to listen with such attention to the preachers of the gospel whose names belong to the history of mankind. We live in a mechanistic age. Education, advertising, the stage, football, literature, even politics—all these are, as it were, "put over" by a publicity that has been reduced to a science. So with evangelism. The celebration of the Sacrament itself has not been more carefully elaborated. Music has been developed on lines more popular than profound, and in the eager choir, the special building, the headlines of the press are seen all the scintillating elements with which in other spheres than religion the "star" of the moment is surrounded. So careful was Dwight L. Moody to avoid attracting notice to himself that he did his utmost by accurate tailoring to counteract the massiveness of his physique, nor was he ever photographed, if he could help it, for the newspapers. It is not every ambassador of our Lord who so makes himself of no reputation.

Frequently the evangelist limits his remuneration to the proceeds of free-will offerings. It is a financial method for which, undoubtedly, there is high precedent. It was by means of unsolicited free-will offerings that George Müller of Bristol in England maintained his great orphanages. But this very refusal of a stated salary or fee by certain evangelists has led to some raising of the eyebrows. An evangelist who becomes a favorite with the public may receive emoluments which are fairly to be described as resulting in comparative wealth. The cynic naturally remarks that collections as well as conversions are carefully counted. The wise rectitude of Dwight L. Moody and Charles Haddon Spurgeon, who dedicated all their surplus income to public objects, has not been, it seems, the rule with all of their successors, and the fatal cry that an evangelist is "out for the dollars" has degraded not only his own prestige, but the influence of his more self-sacrificing brothers in the crusade against sin and spiritual suffering. There is created the impression that when it comes to mundane matters evangelists are not very different, after all, from the rest of mankind.

As a journalist, devoting himself in the main to secular affairs, I am in no position to suggest an estimate of what value is to be assigned to the popular attacks on what has become a popular method of familiarizing the people with the gospel. But I may hazard two observations. First, the criticisms, like all criticisms, sometimes arise among those who have never set themselves, even for an hour of their lives, to tackle the task to be achieved—that is, the redemption of those who need redemption. It is not only a hard task. It is a task which, apart from divine assistance, is beyond all human achievement. Suppose that some evangelists have failed. Even in their case I suggest that it is better to have tried and failed than never to have tried at all.

Secondly, no journalist can be unaware of the broad and relevant consideration that the world has changed. A thousand times we are told that we are hurried along by a tornado of innovation. It is an upheaval, material, political, social, intellectual, and spiritual, wholly without precedent in the annals of mankind. Economic processes have been superseded, and we have the mass production, the mass distribution, and the mass consumption of commodities. Civilization is elaborated and, for the time being, confused by the motion picture, the radio and the press, the automobile and the airplane, the mammoth hotel and the skyscraper. There is a vast development of foreign travel, of archæological activity, of speculative inquiry into the meaning of the physical universe, of comparative study of races and religions. Customs have changed, and the moral law itself has been subjected to a searching and a cynical scrutiny.

At the outbreak of the Great War a frontier was defended against aggression by certain cities. Each of these cities—Liège, Namur, Antwerp, and Mauberge—was surrounded by a ring of forts, impregnably constructed, as it was believed, out of steel and cement and stone. The forts were equipped with powerful ordnance. Yet not one of them survived the onslaught of the invader. All of them were crushed.

Amid the advancing uproar of the twentieth century, so has it been with institutions. The most powerful thrones have fallen to dust. The strongest empires have been disintegrated. It is no wonder that "the vast enterprise of religion" itself should be shaken to its foundations. Orthodoxy, whether Hindu, Judaic, Buddhist, or Christian, is fighting for its life, and according to the pessimists, the Church, the Temple, the Mosque, and the Synagogue, confronted by the same challenge, are crumpling together into one picturesque ruin. In the realm of Islam, the Khalifat has collapsed. In Russia, Eastern Catholicism is staggering under the repeated blows of a godless Communism.

The effect of all this on evangelism cannot be ignored, and we may

illustrate it by a comparison. To the tourist it comes as a surprise that an ancient cathedral like Carlisle in England should be adorned not only with sacred symbols, but with sculptured illustrations of the daily life of a mediæval farmer and that, similarly, Wells Cathedral should display carvings in stone which set forth the tortures of the toothache. The humanisms mean that, in days when life was simple, the church afforded the only, or at least the main, sensations of amusement and drama and art. So has it been with the revival. It had its definite and specific purpose, namely, the saving of souls. But, like the Chautauqua, it provided a relief from monotony. Just as there are people who demur to writing a check as subscription, but are quite ready to go to ten times the trouble and expense organizing a bazaar, so there were people who, ignoring the opportunity to prostrate themselves privately before the throne of the Saviour's grace, were happy to plunge themselves into a maelstrom of communal excitement, to enjoy the zest of co-operative organization, to seek the impressive environment of a vast and a breathless crowd. They recall to the mind that Empress and Saint of Russia, Olga, who, on submitting to baptism, insisted that the rite be administered with the utmost pomp by the Patriarch of Constantinople in the Basilica of Saint Sophia.

To-day the revival, still to be compared with the Chautauqua, has to face, then, a severe competition and bewildering diversion of interests. The automobile carries the townsman into the country and the countryman into the town. The picture theater reveals to Main Street a far horizon of mirage and reality—on the one hand, an Arabian Night of utter fiction, and on the other hand, a miracle of photographic realism. There is travel to Europe. There are colleges and schools and a colossal development of the press. Above all, there is what we call comparative religion—not only an object of study, but a habit of mind—the habit, that is, of regarding absolute claims as mere points of view, and miraculous conversions as interesting and instructive phenomena. The authority of the evangelist, basing himself on the Bible, is no longer admitted in all quarters without question. His *ipse dixit* is challenged. In the language of the Papacy, he is not permitted, as it were, to hold the keys of death and judgment.

The day of Pentecost, when, as a result of a single sermon, three thousand converts turned to the Lord, is thus out of season. Indeed, it is asked, who were these converts? In many cases were they not people who had seen Christ, heard Christ, and even loved Christ, but had forsaken him when it came to the test, and fled? Did not Saint Paul himself, an evangelist if ever there was one, resort to *building* the church, to

adding one living stone to another, with patient toil and a success the more solid because it was silent? We hear of many cases where the faithful and orderly management of a parish has drawn families into the fold, so filling the empty pew.

Hence there has arisen a movement describable as personal evangelism. On the surface nothing seems to be happening. But, so it is argued, the leaven is working in the barrel of meal. Individuals are influenced by individuals. They are added to the church. Amid all the hurricane of criticism statistics are well maintained. According to Dr. C. Luther Fry and the Institute of Social and Religious Research, of which Dr. John R. Mott is chairman, there are 256,000 public schools in this country and no fewer than 232,000 churches, or one church for every 344 persons above 13 years of age. The value of property held by the churches is stated to be at least \$7,000,000,000. The revenues of the local churches exceed \$840,000,000. Out of 80,000,000 adults in the United States, no fewer than 44,380,000 are included in the church rolls, or 55 per cent. Moreover, the whole of this enormous and varied organization is supported, not by the patronage of the state, not by any resort to legal compulsion, but by the free-will offering of the people themselves. Whatever else is to be said about these facts, they are at least a magnificent vindication of the voluntary principle applied to the Cause of Christ.

The evangelist here faces us with his rejoinder. In many communities, so he asks, are you not forming what, in effect, is a social club? Instead of transforming the old man into the new man, are you not content that man, whether old or new, join a certain society? Are you not spreading a kind of twentieth-century Catholicism, comprehensive of society, but little better than society—a Catholicism which, in due course, will have to face a disruptive reformation? Ought not the church to provide something more than a ceremonial Y. M. C. A. and Sabbatical Rotary? Evangelism may be a medicine too drastic for an easy-going generation, but, at least, it did dig deep to the fundamentals of human character and consecration. Neither church-going nor church membership is an adequate standard by which to measure the life and health of the soul.

Since the day when King David was punished for the sin of numbering the people, there has been a danger in the world of what may be defined as statistical megalomania. Between the newspapers of London and New York there is maintained a perpetual and preposterous contention over the question which metropolis is to be awarded the largest population in the world. Yet there is not a student of sociology unaware of the fact that as cities increase in size so do their problems become

more and more formidable by a geometrical progression in difficulty. So may it prove to be with churches. In the midst of our cities we see vast cathedrals, generously equipped with clergy. Yet under the very shadow of these noble edifices, with their erudition, their music, their heritage of piety, there may be found sometimes the worst evils of slumdom, vice and intemperance. The standard of a church is not quantity, but quality—not numbers, but witness. One ray of light from a clearly beaming candle will carry farther through the darkness than the dull glow of a much larger but feebly smoldering ember.

Hence the importance to be attached to any indication that faith in Christ and his gospel is not only diffused in a general way among large numbers of nominal believers, not only applied with benevolent impulse to the solution of social problems, but is concentrated, like an irresistible and precious radium, in the individual soul. That one hundred per cent of the people are one per cent Christians is good. That one per cent of the people should be one hundred per cent Christian would be better, and among evangelistic efforts this is the especial "concern" of a group about which there has been much discussion. I refer to the work associated with the name of the Rev. Frank D. Buchman. What is described as Buchmanism challenges what may be called the institutional standards of faith and conduct. The appeal is direct to the individual. He may be in college. He may be in Congress or Parliament. He may be in the church or outside of it. He may be in any one of the hundred churches. All that makes no difference to the main and immediate issue. The question is what he is, whom he has, in himself.

They who suppose that there is anything new in Buchmanism are greatly mistaken. Doctor Buchman is himself a Lutheran, and what he has imbibed, consciously or unconsciously, is the pietism which inspired the Lutheran Church during the eighteenth century. Philip Jacob Spener, like Frank D. Buchman, held house parties, outside the churches. He urged that the Bible should be studied. He insisted that the priesthood of the church, being universal, should be shared by the laity with the clergy. He pleaded for an end to mere controversy and a sympathetic approach to the heterodox. He urged that there should be an emphasis on the devotional in the teaching of religion by colleges. He demanded that the pulpit offer "a different style of preaching, namely, in the place of pleasing rhetoric, the implanting of Christianity in the inner or new man, the soul of which is faith, and its effects the fruit of life."⁷ Thirty years ago, when I was at Cambridge, such a movement was in active progress, and the great conventions, held at Keswick in the English Lake

⁷ Encyclopædia Britannica.

District, have been devoted for half a century to the preaching and practice of what is, in essence, Buchmanism, undoubtedly with results which have influenced the cause of Christ throughout the world. The truth is that we have here no ism at all. The whole of this is one—and some would say the deepest—aspect of the gospel.

If the appeal of the pietists evokes a widespread response, there is a reason. Mankind has been governed at all times by his immediate necessities and opportunities. Why is it that the Roman Mass, with its ceremonial, so incomprehensible to Protestants and, indeed—as it appears to many—so blasphemous, continues to attract so many millions of mankind? It is because it purports to offer the Real Presence of an immediate Christ. So is it with Pietism. The Christ of the past may be a problem in historicity. The Christ of the future may be an enigma of prophecy. But the Christ of here and now can be demonstrated by experience. The whole field of scholarly dialectic, of denominational difference, of dogmatic recrimination, of ceremonial diversity, of competing authorities, is swept by an atmosphere that, like ether, penetrates every frontier and ignores every barrier. Whatever be our perplexities and whatever be our controversies, we are invited to be all one, not merely in service, not merely in song, not merely in sacrifice, but in appreciation of an indwelling Lord.

It is with some impatience that I, for one, have read the criticisms on Buchmanism and especially of attempts by certain universities to forbid this expression of the human spirit, yearning for God. All of us are familiar with the title, at any rate, of Henry Drummond's once startling book, *The Natural Law in the Spiritual World*. Among the natural laws, well established in the very alphabet of mathematics, we have the principle that to every action there is an equal and opposite reaction. There have been Protestants who thought that Catholicism would disappear. They were wrong. There were Catholics who tried to suppress Protestantism. They were wrong. The Catholics with a priesthood, and the Protestant with his preacher, are present in the human heart of every one of us. We are all Catholics. We are all Protestants. It is a duality that may be illustrated by comparison with the Hindu and Moslem communities in India. So with so called Modernism and so called Fundamentalism. Neither has destroyed and neither will destroy the other. Arius, the heretic, and Athanasius, the orthodox, stand as the eternal symbols of two approaches to truth. There was never a wiser man than Confucius. There was never a man more foolish. He was wise in insisting on ethics. He was foolish in supposing that ethics would ever satisfy the human soul. Confucianism as a religion left a huge vacuum,

filled up spiritually by Lao-tse, the Chinese apostle of the inner light, and represented among the people by a medley of legends and superstitions only to be described as an incredible riot of the unguided imagination of an alertly intellectual people. The danger of making no provision for the mystical in man's nature is demonstrated in our own day and generation by the prevalence of spiritualism which is nothing but an emergence of necromancy, of dependence on swamis of no very certain credentials, and on other sensations and superstitions.

The natural law in the spiritual world applies to revivals. The wind bloweth where it listeth. But there is a reason why it blows. The mildest breeze and the most terrible tornado alike obey the rule that nature abhors a vacuum. They are atmosphere rushing to the region where atmosphere is deficient. If, in the churches and the world, we allow a spiritual vacuum to develop, we must expect spiritual tempests, and we deserve them.

Habitually, we regard the French Revolution as an abnormal event. In his life of Danton, on the other hand, Hilaire Belloc insists that it was, in reality, a return to normalcy. The intended life of the nation had been distorted, not merely by oppression, but by the paralysis of etiquette, the impossibility of getting things done, the restrictions of traditional custom. The France that disappeared, had been, in the strict sense of the word, extraordinary, and it was the ordinary that emerged. So with redemption.

A synonym for sin is iniquity. Sin means the unequal, the abnormal. It is a tragic error in the equation of life. Self-respect is right, but self-indulgence is wrong; a blow on behalf of others is right, but a blow on behalf of one's self is wrong; so we might proceed. Salvation is thus a revolution that brings a person back to normal, to what he was intended to be, to what he knows that he might have been. If, then, a large number in the community are living the abnormal or sinful life, we must not be surprised if revivals break out by a kind of spontaneous combustion. They mean that God has a purpose in man which he refuses to surrender to the contest of evil. The Almighty intervenes. He appears in the whirlwind.

A year or two ago I happened to be present at a conference of college students. A girl of serious demeanor rose and said quietly that in her class it had been decided to abandon the ideas of sin and salvation as obsolete. The aim nowadays was not redemption, but self-development and self-expression. I fear that I made myself a little unpleasant. I rose and remarked that this idea of sin and salvation being out of date might be all very well on the campus, but that it would not do at all for

me. For I *knew* that I was a sinner, and nobody, however enlightened, would ever be able to persuade me otherwise. Also, I hinted that Jesus Christ used sometimes to indulge in a touch of irony; and if he were present, might we not hear him applying this weapon to the students who thank God that they are not as other men are, even those poor sinners—their own fathers and mothers—of an earlier day. Might he not say that, seeking the lost, he came not to call the ninety and nine just students who need no repentance—after which volley of indiscretions there was, I am afraid, a painful silence.

What is to be said of an educational method which sends forth young people into the world thus ignorant of the simplest realities concerning themselves and the life around them? It is not culture, in the true sense of the word. It is a narcotic. There may be differing estimates of our Lord's Person and his mission to the world. But there can be no misunderstanding in any honest mind respecting his insistence on the vital necessity of overcoming sin, whether by pardon for the past or power in the present. In his brief prayer, covering all the claims and necessities of our existence, here and hereafter, three petitions deal with this subject: forgive us our trespasses as we forgive those who trespass against us; lead us not into temptation and deliver us from evil.

It is no part of my argument to belittle the immeasurable blessings which have been won for mankind by Christian effort. The suggestion that Christianity has failed to regenerate society is wholly fallacious. The abolition of slavery, the development of medicine, the application of the human intellect to the provision of food and water, to intercommunication, to printing, to the amelioration of criminal procedure, to the education and care of children and to the emancipation of women, to better housing, to a more orderly international relationship—all these and other benefits originated in and are attributable to Christian culture. We are bidden to look forward to the day when, by the power of the gospel, this world and the people within it will be in very truth saved from evil. But as matters stand to-day, there is to be achieved an immense task and "if we say that we have no sin, we deceive ourselves, and the truth is not in us."⁸ The most favored country in the world is the United States. Yet in this country, with every material advantage, with the recognition of every political right, with an unparalleled development of intellectual opportunities, with a community unsurpassed in its good humor, its kindness and its hospitality, there is a break-down of the social and ethical structure which is arousing the misgivings of every thoughtful observer of American civilization. The number of divorces granted

⁸ 1 John 1. 8.

annually has risen to nearly 200,000, a figure which represents a cumulative evil, nor is it an exaggeration to say that no fewer than 6,000,000 people—husbands, wives and children—are to-day directly affected by this grave disruption of the domestic unit on which society depends. The figure for suicide is stated to exceed 13,000. The number of homicides exceeds 8,000, and there is a large population of persons who in one way or another have taken human life. The so-called crime wave is in fact a steady and continuous stream against which society strives with imperfect success, nor is it as easy as it used to be to attribute these evils to certain classes of European immigrant. Many of the homes and individuals affected have enjoyed the undoubted advantages of American influence extending for more than one generation. Also it must be remembered that the statistics of which we hear so much only include those moral and domestic tragedies which have actually become a fact. Behind the statistics there lies a hinterland of widespread tendency which needs to be corrected.

Merely to denounce these phenomena is useless. Merely to inquire into them does not appear to have been a remedy. The state suggests this or that reform in jurisprudence, some of which changes doubtless are of value. But what we really need is a widespread conversion of irreligious people to the obedience of Christ and the glory of association with his cause. There is not a church anywhere, whatever it calls itself, which ought not to be transformed into a Salvation Army. There is not a minister anywhere who, whatever his opinions, should not realize when he enters the pulpit that in all probability he is addressing someone in definite and immediate moral and mental peril. The services of the churches should include a due maintenance of a worshipful respect for the majesty of God, but there is a certain unreality in prayers which thank God for the beautiful weather and the lovely flowers and the leaves on the trees and the splendor of the sunset, while in the pew there may be sitting some man, some woman whose heart is embittered by humiliation, whose hopes have been shattered by disillusionment, whose pocket has been emptied by the stock exchange, whose lips have learned too easily the taste of alcohol, whose correspondence might disclose strange records of commercial idealism. Every religious service should include the element of rescue. Prayer and hymn and sermon should throw out a definite life line which can be of help where help is needed.

We are sometimes astonished by the amazing popularity achieved by successful evangelism. To anyone acquainted with newspapers, here is no mystery. If a life be in danger, if a life be expected, it is material for the front page every time. A rescue at sea, a rescue from fire, a

rescue from ice, a rescue from disease—any kind of rescue arouses an elemental thrill in the heart of mankind. It is not too much to say that the church which rescues the perishing need use no other argument in defense of its faith, whereas the church which fails to rescue the perishing will find that all other argument is of no avail.

Nor is it enough to base our consideration on the necessities of the United States alone. If there is need in this country for redemption, what are we to say of the world as a whole? We argue too much from our own experience, and to hear some professors talking you would suppose that the entire human race was safely housed in student clubs around the campus of a liberally endowed university. What are the facts. The human race includes about one billion eight hundred million. Of these not one third are even classified as Christians, and this third includes Russia and other countries where the name of Christian is to some extent nominal. It would be a mistake to regard literacy as a test of Christianity. Nor is health a test. But the fact remains that the human race as a whole is still illiterate and still needing the care of the doctor and nurse. Manifestly we are confronted by what used to be called the task of evangelizing the world in this generation.

The statesman demands that we make an end of the war mind. The economist cries out for an internationalism which will enable commerce to circulate freely across all frontiers. In every direction we are finding that we need a different mentality in social and international relations. In terms of the gospel, what does this mean, unless we are to call it conversion?

From discussion of methods and contention over results, it might be well, therefore, if we diverted our attention to the overwhelming need of the actual world around us; of men, women, and children in that world, near and distant, sinning as much in their successes as in their failures and causing suffering both to themselves and all around them. The very name of Jesus means that he came for the definite purpose of saving people from their sins. In all other ways the Christian religion, ethical, ceremonial, and cultural, can be compared with, even if it surpasses, other religions. Hinduism is ceremonial; Confucianism is ethical; and Islam is cultural. But the one respect in which the gospel of Christ is unique has been that it offers salvation—there is none other name given under heaven whereby we may be saved. The pride of Saint Paul was in the gospel and what fascinated him was the power of God unto salvation. Ministers and laymen alike are charged with this commission, and there is no reason to suppose that our Lord, having died on the cross for sin, will limit his activity to any particular system or lack of system.

Wherever he went and whatever he was doing, he was ready to save, and by any means, however extraordinary. To his love which was unto death it has made no difference whether evangelism be personal or multitudinous, medical, social, educational, or exclusively spiritual. He did not even ask that it be orthodox. To him everything was salvation that saved the sinner and nothing was salvation that failed to save. All who have studied the records of the historic Christ with a view to following in his footsteps have been impressed by the infinite variety of his contacts with those whose lives he transformed.

There are evidences that the complacency of a prosperous period is breaking down and that innumerable followers of the Redeemer are realizing something of the emergency which continues in the world and of the boundless provision by which that emergency can be met. In my quarters we hear that we are on the eve of a revival of genuine faith. When our Lord descended from the Mount of Transfiguration, he found that his disciples had failed to deal with the case of a demoniac boy. He said to the disciples that this kind of service can be accomplished only by prayer and fasting. They who think that the work of redemption is to be merely a department of church work are grievously mistaken. It is the sharing of Christ's crucifixion. It is what the cloak of leprosy was to the heroic Father Damien, a revelation of sacrificial love. Minister or layman who sets out on this path must be ready to look God and man in the face.

A CHRISTMAS PRAYER

IN her dear arms He lay, for the manger was cold;
And the Magi brought treasure of myrrh and of gold.
His smile waked the blossoms beneath the white snow;
And the Wise Men forgot the long way they must go.
(O little One,—smile on us now!)
See, we lay at thy feet all our treasure and lands;
The love of our life, the work of our hands,—
(O Blessed One,—smile on us now!)
And the gains of the world, all its greed and its guile,
The things that defeat, and the thoughts that defile,
Like the Mists of the morning all melt at thy smile;—
(O Saving One, smile on us now!)

JOHN H. WILLEY.

THE SPIRIT OF OUR FATHERS

JOHN ALFRED FAULKNER

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To us the period of the Methodist Fathers in America might be placed roughly between 1800 and 1850. What was the spirit of the men who were either laying foundations in new territories, or building permanent structures on foundations already made, in that wonderful half century which closed say in 1850?

What was the theological spirit? Technically speaking our Fathers were not educated men. A college graduate was a rare bird. In fact it was only ten or fifteen years before 1850 that we began to have colleges of our own from which to turn out ministers. We took over from the Presbyterians Dickinson College in 1833, and opened it under our auspices in 1834. The same year (1833) saw the Pittsburgh Conference reopen the college which that noble and indefatigable Congregational minister Timothy Alden founded in Meadville in 1815-17. A couple of years before (1831) old Wesleyan in Middletown opened its doors, in Illinois the Methodists started their college at Lebanon (McKendree) in 1828, in Virginia at Boydton in 1832 (chartered 1830), removed to Ashland in 1867 (Randolph-Macon), in Indiana at Greencastle in 1837, in Ohio at Delaware (Ohio Wesleyan) in 1842. By 1850 there were therefore coming steadily into the Conference educated men, but of course their numbers were small. Occasionally a man would filter in from the other colleges. For instance, the first president of Wesleyan University, Wilbur Fisk, graduated from the University of Vermont in 1815 and Stephen Olin from Middlebury College in 1820. The brothers Caldwell-Merritt, who in the '40s did so much for our literature, and Zenas came to us from Bowdoin College, in the '20s, though I think they were never traveling preachers. Our own Doctor McClintock came out of the University of Pennsylvania in 1835. Dr. D. D. Whedon graduated at Hamilton College in 1828, and W. P. Strickland studied at Ohio University, though I do not know whether he graduated. Stephen Beekman Bangs graduated at New York University in 1843, and opened a ministry of rare promise in 1844, cut short by an untimely death in two years. William McKendree Bangs (son of Nathan) graduated at Ohio University at Athens in 1829, who also died far too early after an able ministry. Charles K. True, principal of Amenia Seminary, 1835ff., professor in Wesleyan University 1849-1860, graduated at Harvard in 1832. William C. Lar-

rabee, a distinguished educator, graduated from Bowdoin in 1828. He was a minister but never a pastor. Two other eminent scholars and educators at Wesleyan University were laymen, but deserve mention for their services for ministers, John Johnston, LL.D., Bowdoin 1832, and Augustus William Smith, LL.D., Hamilton 1825. Elisha Hammond, who did pioneer work for education in South Carolina (Bethel Academy, later Cokesbury Academy, Newberry, S. C.), came from Dartmouth College in 1804. It is an interesting fact, and one encouraging to those who have been denied the blessing of educational advantages, that some of the men who did mighty service for us even in matters of literature and learning during this period were not college men at all: like Nathan Bangs, theologian and historian; George Peck, the editor of the *Methodist Quarterly Review* and *The Christian Advocate* and an author of able books; Charles Elliott, an able linguist, who knew more about Roman Catholicism than any other man in America of his time, whose books are still of value; Hiram Mattison, voluminous theological controversialist.

The fact that as a rule our Fathers were not educated men did not mean they did not study theology. They were interested in theological questions, had brains to tackle and master them, and reveled in purely theological matters more than their successors to-day. In fact they might be called theological fighters. That whole period was the fighting period of American Methodism. Our Fathers were not to blame for this. They were attacked by the other churches, and they had to defend themselves. This is especially true of Calvinism, which was the prevalent faith, and the ministers of which looked down on the Methodists and denounced them. This led the latter to carry the battle to the gate in uncompromising fashion. For two hundred years Calvinism had reigned supreme in America. It was a new experience and a galling one to have its theology attacked, ridiculed, and laid low, especially by preachers themselves not theologically educated. I have numerous references to Calvinism in my reading of the literature of the time, but can only give one or two. Notice Anning Owen's prayer: "O Lord, put a stop to Mohammedanism, Judaism, heathenism, atheism, deism, Universalism, Calvinism, and all other devilisms."¹

"In almost all the towns," says Finley, "Calvinism and Universalism had intrenched themselves. A Calvinist minister was stationed in almost every town, and the Presbyterians' influence was so great that Methodism could scarcely live. What few Methodists there were could not hope to rise above the occupation in the church of hewing wood and drawing water. When they were few and despised Presbyterian dignity could not stoop to a recognition

¹ George Peck, *Early Methodism within the Bounds of Old Genesee Conf.*, N. Y., 1860, p. 269.

of them. But when the number increased and the fervent Gospel appeals of the circuit rider waked up the town, then the gentleman in black would call and inquire into the 'religious interest' that seemed to be abroad in the town, and speak of the much greater attention which was shown to preaching in his congregation, and suggest the holding of a union meeting. And such a union. Save the mark! Presbyterian union formed for the sole purpose of using the Methodists to advance Presbyterianism! I plainly told my brethren I had nothing against Presbyterians; I loved them, but I loved Methodism more, and as we had a shop of our own we would not work journey-work any longer. I exhorted our people to hold their own prayer meetings and class meetings and attend to their duty and God would revive his work in his own way. 'In your union meetings,' said I, 'you cannot pray aloud; and if one of you should get happy, you must quench the Spirit. Or if you take a Methodist shout they will carry you out as a disturber of the peace. Besides, you dare not even say Amen above a whisper.'

"This short, homely address brought down many bitter things on my head, and waked up a spirit of controversy. I carried the Confession of Faith with me, and whenever the doctrine of the horrible decree was denied, I would produce the old Saybrook platform [one of the old Congregational creeds, with the Westminster Confession of Faith], and read for the satisfaction of the hearers. My course in this regard gave great offense. Some of my opponents seemed to affect great astonishment that I should have the effrontery to expose the tenets of Calvin. Such conduct was insufferable. But I was not Servetus, and so passed unhurt amid the howlings of the enemy. This course soon waked up the popular mind, and inquiries and investigations were made which resulted most favorably to the Methodist cause. I exhorted the preachers to scatter the doctrinal tracts, Wesley on Predestination and Fletcher's Checks; and in the meantime many were awakened and converted.²

It was that bombardment which made Calvinism disappear from American life and thought. Though it still remained in the creeds, it was as good as buried there. It had vanished from the pulpit, and the religious consciousness of America became Arminian and has remained so. We can hardly conceive of a land where all evangelical Christians believed that God had foreordained some to heaven and the rest to hell without reference to their faith or life as causes, but purely for his own glory, the number in each case definite and fixed. How that theology worked on sensitive spirits has been portrayed in perhaps the most brilliant novel Harriet Beecher Stowe ever wrote, *The Minister's Wooing* (1859). If Methodism never did anything more than to roll that burden off and awaken mankind out of that nightmare, she would have abundantly justified herself in God's philosophy of history. An interesting illustration of the feeling of our Fathers as the God-ordained instrument of this emancipation is told by the late Professor Samuel F. Upham, of Drew Theological Seminary. He said that at one time his father, the Rev. Frederick Upham, then retired, visited him when he was pastor. He invited his father to preach, and the old gentleman sailed in, and among

² *Autobiography of Rev. James B. Finley*, Cinc. 1853, 287-8.

other things struck at Calvinism. After they had reached home and were over the dinner table, the father asked the son how he enjoyed the sermon. "O very much indeed," said Upham, "it was fine; but you need not have attacked Calvinism, father. Don't you know Calvinism is dead?" "Yes, Sammy," said the father, "but I believe in punishment after death."

Another enemy was Universalism, which came to America in 1770 with John Murray. Unlike Calvinism, this was not held by thousands of churches and ministers with whom the Methodists came into contact; it was rather the more or less indefinite faith or hope of men of the world in all parts of the country, and the refuge of the sinner and evil-doer. A faith so pleasing needed no protagonist. It was its own advocate. Our Fathers fought it tooth and nail. It acted exactly as Calvinism—though from another side—to take the spring out of religious endeavor, to take the motive from repentance, to cut the ground from under the New Birth, and to neutralize all appeals. Therefore with one hand our Fathers struck Universalism, while with the other they smashed Calvinism. The deism, infidelity, and general unbelief they also had to deal with, and did deal with in numerous encounters.

All this gave our Fathers' sermons, pamphlets, and books a much more theological cast than is the case with their descendants to-day. They fought the good fight. They contended for the faith once for all delivered to the saints. I have often noted their jealousy for the divinity of Christ against what were called New Lights, Campbellites, Christians, Arians, and Unitarians. The emasculated theology which has come into America in the wake of Ritschl would have been abomination to our Fathers. My own feeling is that more theology in our sermons would give them a drive, a force, lacking in our easygoing age. Of course, not as theology, but as truth. The sermons of our Fathers had more thought, virility, and substance than those to-day, and therefore more power.

Connected with this was the spirit of faith. You cannot have a compelling pulpit unless you have preachers as sure of their creed as they are that they live. That was true of the Fathers. They smashed down barriers of unbelief, of indifference, of opposition, by the onset of their faith. It was not only faith in Christ as Lord and Saviour, by which they removed mountains, but it was a full faith in the round of gospel truth: sin, salvation, sanctification, justification, the Holy Spirit, heaven, hell—these and other articles were seized hold of with a grip and preached with a reality hitherto unknown. I am reminded of the burning words of Charles Kingsley, the Broad Church Anglican:

"I am more and more painfully alive to the fact that the curse of our generation is that so few of us deeply believe anything. Men dally with the

truth, and with lies. They deal in innuendoes, impersonalities, conditionalities. They have no indicative mood—no I, not thou. Thereby alone have great souls conquered. . . . My friend, we must pray to God to give us faith; something that we can live for and would die for. Then we shall be ready and able to do good in our generation. Our fixed ideas will be to us Archimedes' fulcrum in space, from whence, if need be, he could move the world. Get hold of some one truth. Let it blaze in your sky like a Greenland sun, never setting day or night. Give your soul up to it; see it in everything and everything in it, and the world will call you a bigot and fanatic, and then wonder a century hence how the bigot and fanatic continued to do so much more than all the simple folk around him."

Yes, the Methodist Fathers had faith, which blazed in their sky line a never-setting sun. And that was the reason for the unusual effect of their meetings, for those singular phenomena like tremblings, fallings, swooning, which attended their services. They cannot be explained away by the psychologist any more than Felix's trembling under Paul—they are the result of the force of truth freshly and powerfully preached by the aid of the Holy Spirit on souls not yet Gospel hardened. Let me give Finley's description of the camp meetings where he was awakened.

"The next morning we started for the meeting. On the way I said to my companions, 'Now, if I fall it must be by physical power, and not by singing and praying.' And as I prided myself on my manhood and courage, I had no fear of being overcome by any nervous excitability, or being frightened into religion. We arrived upon the ground, and here a scene presented itself to my mind not only novel and unaccountable, but awful beyond description. A vast crowd, supposed by some to have been 25,000, was collected together. The noise was like the roar of Niagara. The vast sea of human beings seemed to be agitated as if by a storm. I counted seven ministers, all preaching at one time, some on stumps, others in wagons, and one—Rev. William Burke, now of Cincinnati—was standing on a tree which had in falling lodged against another. Some of the people were singing, others praying, some crying for mercy in the most piteous accents, while others were shouting most vociferously. While witnessing these scenes, a peculiarly strange sensation, such as I had never felt before, came over me. My heart beat tumultuously, my knees trembled, my lips quivered, and I felt as though I must fall to the ground. A strange supernatural power seemed to pervade the entire mass of mind there collected. I became so weak and powerless that I found it necessary to sit down. Soon after I left and went into the woods, and there I strove to rally and man up my courage. I tried to philosophize in regard to these wonderful exhibitions, resolving them into mere sympathetic excitement—a kind of religious enthusiasm, inspired by songs and eloquent harangues. My pride was wounded, for I had supposed that my mental and physical strength and vigor could most successfully resist these influences.

"After some time I returned to the scene of excitement, the waves of which, if possible, had risen still higher. The same awfulness of feeling came over me. I stepped up on a log, where I could have a better view of the surging sea of humanity. The scene that then presented itself was indescribable. At one time I saw at least 500 swept down in a moment, as if a battery of a

^a Charles Kingsley: *His Letters and Memorials of His Life*, 1876, 10th ed. 1878, i. 141 (letter written 1846).

thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens. My hair rose on my head, my whole frame trembled, the blood ran cold in my veins, and I fled for the woods a second time, and wished I had stayed home. While I remained here my feelings became intense and insupportable. A sense of suffocation and blindness seemed to come over me, and I thought I was going to die."⁴

These effects, both spiritual and physical, of the camp and other meetings are not all explainable by the psychology of the crowd, as individuals would be stricken when others were not, nor by nervous temperament, as men of brutal strength would fall as if shot, nor by sympathetic faith or religious contagion, as infidels would be seized by a power which was not themselves, nor by simple ignorance as it was unguarded by scientific skepticism, as physicians and intellectually trained men could not themselves resist the tremendous pressure of religious truth and life which made the very air electric with strange forces undreamt of in the philosophy of rationalism.

It must be remembered also that there was an historic necessity, a providential fitness, in the effects of the Methodist testimony. It was the second crucial age of American history—the first being the planting of the colonies. People were migrating toward the West, filling up what are now the States of West Virginia, Kentucky, Tennessee, Ohio, Indiana, Illinois, Michigan, Wisconsin, etc. While many of these people were God-fearing, others were reckless and impious, and these were joined by thousands of desperate adventurers from the East as well as from Europe, who would have swamped the Christian elements and ruined that noble inheritance. Liquor drinking, swearing, and all the vices of a wild new country were rife. It was now or never with God, if I might speak after the manner of men. Should that vast land between the Alleghanies and the Mississippi be rescued for Christ and civilization, or should it be given over to disorder, intemperance, and vice? It was a turning point in the history of the world. The easygoing conventional methods of the older churches of the East were powerless to stop that raging current of infidelity, blasphemy, deviltry. It took men of a different mold, of a mold never seen before in the history of the church, of men of a physical strength and courage as great and fearless as their faith was all-conquering and their grip on the fundamental truths of Christianity more real and masterly than had ever been known since the close of the apostolic age. Extraordinary circumstances were met here with extraordinary men and extraordinary faith.

This will explain the fierceness of the opposition of Satan's kingdom

⁴ Finley, *lib. cit.*, 166-8.

to the new church with her new methods of direct massed attacks with all the artillery of God. In a time when there were few churches camp meetings were a necessity, and at a time when one circuit extended a hundred or two hundred miles it was the custom of our Fathers to have a camp meeting at least once a year on every circuit. Let Peter Cartwright finish this story.

"Our last quarterly meeting was a camp meeting [Scioto Circuit, Ohio, 1805-6]. We had a great many tents and a large turn-out for a new country, and perhaps there never was a greater collection of rabble and rowdies. They came drunk, and armed with dirks, clubs, knives, and horsewhips, and swore they would break up the meeting. After interrupting us very much on Saturday night, they collected early on Sunday morning determined on a general riot. At eight I was appointed to preach. About the time I was half through my discourse, two very fine-dressed young men marched into the congregation with loaded whips, and hats on, and rose up and stood in the midst of the ladies who sat by themselves on one side, the men sitting on the other side of the aisle or path, and began to talk and laugh. They were near the stand, and I requested them to desist and get off the seats. But they cursed me, and told me to mind my own business, and said they would not get down. I stopped trying to preach and called for a magistrate. There were two at hand, but I saw they were both afraid. I ordered them to take these men into custody, but they said they could not do it. I told them as I left the stand to command me to take them, and I would do it at the risk of my life. I advanced toward them. They ordered me to stand off, but I advanced. One of them made a pass at my head with his whip, but I closed in with him and jerked him off the seat. A regular scuffle ensued. The congregation by this time was all in commotion. I heard the magistrates give general orders, commanding all friends of order to aid in suppressing the riot. In the scuffle I threw my prisoner down and held him fast. He tried his best to get loose. I told him to be quiet or I would pound his chest well. The mob arose and rushed to the rescue of the two prisoners, for they [the friends of the camp meeting] had taken the other young man also. An old and drunken magistrate came up to me and ordered me to let my prisoner go. I told him I would not. He swore if I did not, he would knock me down. I told him to crack away. Then one of my friends at my request took hold of my prisoner, and the drunken justice made a pass at me; but I parried the stroke and seized him by the collar and hair of the head, and fetching him a sudden jerk forward brought him to the ground, and jumped on him. I told him to be quiet, or I would pound him well. The mob then rushed to the scene. They knocked down seven magistrates and several preachers and others. I gave up my drunken prisoner to another, and threw myself in front of the friends of order. Just at this moment the ringleader of the mob and I met. He made three passes at me, intending to knock me down. The last time he struck at me, by the force of his own effort he threw the side of his face toward me. It seemed at that moment I had not power to resist temptation, and I struck a sudden blow in the burr of the ear and dropped him to the earth. Just at that moment the friends of order rushed by hundreds on the mob, knocking them down in every direction. In a few minutes the place became too strait for the mob, and they wheeled and flew in every direction. But we secured about thirty prisoners, marched them off to a vacant tent, put them under guard till Monday morning, when they were tried, and every man was fined to the utmost

limits of the law. . . . On Sunday when we had vanquished the mob the whole encampment was filled with mourning; and although there was no attempt to resume preaching till evening, yet such was our confused state that there was not a single preacher willing to preach, from the presiding elder, John Sale, down. Seeing we had fallen on evil times, my spirit was stirred within me. I said to the elder, 'I feel a clear conscience, for under the necessity of the circumstances we have done right, and I now ask to let me preach.' 'Do,' said the Elder, 'for there is no other man on the ground can do it.'

"The encampment was lighted up, the trumpet blown, I rose in the stand, and required every soul to leave the tents and come into the congregation. There was a general rush to the stand. I requested the brethren, if they ever prayed in all their lives, to pray now. My voice was strong and clear, and my preaching was more of an exhortation and encouragement than anything else. My text was, 'The gates of hell shall not prevail.' In about thirty minutes the power of God fell on the congregation in such a manner as is seldom seen. The people fell in every direction, right and left, front and rear. It was supposed that not less than three hundred fell like dead men in battle. There was no need of calling mourners, for they were strewed all over the camp ground. Loud wailings went up to heaven from sinners for mercy, and a general shout from Christians, so that the noise was heard afar off. Our meeting lasted all night and Monday and Monday night; and when we closed on Tuesday there were two hundred who had professed religion, and about that number joined the church."³

Those stalwart methods of meeting and overcoming the devil on his own ground, that triumphant preaching of salvation, had its counterpart in the Methodist testimony and experience as to the extent of the salvation. For the first time since the death of the apostles the New Testament proclamation of salvation from all sin for all persons was heard. That vigorous faith of Paul as to the power of Him who is able to keep us from falling and present us faultless early died out, smothered in the Catholic evolution. It came to be considered impossible to live without sin except as a special privilege given to a monk or man or woman of peculiar consecration, or one who had received a revelation or vision from the other world. That the everyday Christian layman could live a radiant life of conquest over all evil was abhorrent to Catholicism, and for several reasons which I need not now mention. The general thought was that once expressed to me by a Catholic lady: Does not the Bible say that the righteous man falls seven times a day? Nor did the Reformation recover this apostolic thought. The doctrine of sin in believers was a vivid one with all the Reformers. They turned the question of the hymn to an assertion: I shall ever live at this poor dying rate (that is, till death). The Catholic looked to purgatory as cleansing from all sin—the sad remnants—and Protestants looked to death as accomplishing that. For the first time in history the challenge of John was taken at its face value: The blood of Jesus his Son cleanseth us from all sin (1 John 1. 7).

³ *Autobiography of Peter Cartwright*, New York, 1856, 90-3.

This was a living faith in this period (1800-50). The pastoral letter of the bishops in 1824 said:

"If Methodists give up the doctrine of entire sanctification or suffer it to become a dead letter, they are a fallen people. It is this that lays the axe at the root of the Antinomian tree in all its forms and degrees of growth, it is this that inflames zeal, diffuses life, rouses to action, prompts to perseverance, and urges the soul forward to every holy exercise and useful work. If Methodists lose sight of this doctrine they will fall by their own weight. Their successes in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together. Relax this and you loosen the whole system. This will appear the more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Wesley . . . had in view. To this end all the doctrines believed and preached by Methodists tend."⁴ (In 1848 Bishop Janes at the Oneida Conference commented as follows on the question: "Are you going on to perfection? Are you groaning after it?") "I hope that none of you will ever teach after this that justification and sanctification are one and the same thing. You say that you have faith, justifying faith in God. With this as a starting point you are going on to perfection, groaning after it, and *expecting* to be made perfect in love in this life. The two states are, then, distinct. Do not confound them and do not teach there is no middle ground between them. [That middle ground between them is the one now generally occupied by Methodists.] You are going on to perfection. Both are attainable, and both to be secured by faith."

That was the normal doctrine of the Methodists from Wesley's first teaching (say 1744) till recent times. I think the first coming in of a different view was in 1874 when the Rev. Dr. Jonathan T. Crane, father of the famous novelist, Stephen Crane, came out with an important little book, *Holiness the Birthright of all God's Children*, New York, 1874, enl. ed. 1875, in which he brought in this modification of the old view, namely, that at conversion sanctification takes place either complete or the beginning of a progress toward complete sanctification—the only difference between Crane and his brethren being that he antedated the time somewhat; he believed as strenuously as they in the fullness of the blessing over against the Calvinistic and Catholic view.⁵

Another characteristic of the spirit of the Fathers was what Saint Paul calls being instant in season and out of season, or better carrying out his whole advice. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching" (2 Tim. 4. 2). I met a illustration of this in Finley's *Autobiography*.

"I struck a trace leading from Cambridge to Cadiz, Ohio, and night overtaking me as I was following this path, I came to the cabin of an old Irish

⁴ Quoted in Elliott, *The Life of the Rev. [Bishop] Robert R. Roberts*, New York, 1844, 286.

⁵ Ridgaway, *Life of Edmund S. Janes*, New York, 1882, 115.

⁶ See this set forth in his able article *Christian Perfection and the Higher Life*, in *Meth. Quar. Review*, Oct., 1878, 688-715.

gentleman, a Roman Catholic. In entering this habitation in the woods I found the family at their evening repast. They occupied one side of the fireplace and a calf . . . the other. I was invited to join in the evening meal which I did with good relish, as I had eaten nothing during the day. After supper was ended I asked the old gentleman in regard to his nativity, his religious profession, etc. On his informing me he was a Roman Catholic, I inquired how he got along without his confession. At this he became visibly agitated, informed me he had not seen a priest for years; but that he was laying up money to go to Pittsburg to obtain absolution. I then asked him if he had ever experienced the new birth, or if he had been born again. To this question he seemed unable to give an answer, and manifested still more uneasiness. He asked me what I meant; for, said he, 'I am now seventy years old, and never heard of such a thing in all my life.' Becoming alarmed he called his son John. I told him he need not be excited, as I would do him no harm. He then asked me if I was a minister. I told him I tried to speak to the people and teach them the way of salvation by faith in the Lord Jesus Christ. The whole family seemed to be alarmed at the conversation. But I spoke kindly to them; and after their fears were somewhat quieted I took out my Bible, and reading a part of the third chapter of John I spent an hour in explaining to them the nature and necessity of the new birth. The family listened to all I had to say with the most profound attention, and silence was only interrupted by their sighs and tears. After prayer we all retired to rest for the night.

"In the morning previous to leaving, the old gentleman invited me to preach for the neighborhood when I came round the next time, which I promised to do, enjoining on him and his family the necessity of prayer to God.

"Nothing particular occurred till I returned to this house. I found at the time appointed a large collection of people and preached to them salvation in the name of Jesus. The Lord attended his word with power in the hearts of the people; many were awakened and a good work began. Soon after the old gentleman experienced religion and also his son John; and they with other members of the family joined the church. The father lived a consistent life and died a happy death, and the son became a talented and useful exhorter."

This is one illustration among many. The Fathers introduced the subject of religion. They did not wait for a leading. They asked if they might have family prayers. Even at inns they requested the opportunity of prayer for the family and guests. This was often a cross, for the people were hostile. But when once you step out on a platform, to make Christ all in all, the very doing it begets confidence, and the cross becomes easier and finally a joy. It is in the day's work, and the work gives its own reward.

It is its own reward. They did not work for earthly pay. "The condition of the traveling preachers," said General Harrison, "is just the same as though they had taken a vow of poverty." Occasionally by management and speculation, one would acquire property. But this was rare. "The great mass of them," says Finley, "live poor, die poor, and leave their families to the charities of the church. Some I know who have spent a fortune for the privilege of traveling circuits, at a salary of \$25

* Finley, *lib. cit.*, 194-6.

a year, while their wives lived in log cabins and rocked their children in sugar troughs."¹⁰ For fifty years in the early history of Methodism to join the ministry generally meant not only the vow of poverty, but a vow of celibacy. When a preacher married, Asbury mourned over him as over a lost brother; he took it for granted that it meant location. In fact it generally did. It was impossible to support a wife and family on the paltry income received, and therefore the married itinerant was often lost to the work. Sometimes he would locate for a while, earn a competence, and then re-enter the work. Asbury, McKendree, and Whatcoat were all single men, their salary generally \$80, with an allowance for traveling expenses. The leading preachers were single. Support was based on single men. The married man received as a rule little if any more, though Asbury wisely tried to work up a scheme for an allowance for children. I am not sure what is to blame for the small pay of preachers, the poverty of the people or their penuriousness. Perhaps sometimes one or sometimes the other, but that small pay was a fearful fact. When they attended Conference in any eastern center, they often had to be provided with decent clothing after they arrived through the kindness of some benevolent man or woman of wealth. If they remained in the ministry after marriage they generally put their family on some place in the country where they could in part support themselves by farming, hunting, trapping, etc. After Roberts was made bishop in 1816, he still lived in his backwoods home in Shenango, western Pennsylvania, where if

"Mrs. Roberts must spin, weave, make garden and feed poultry occasionally, all her neighbors did the same things. And if Mr. Roberts in any spare time at home must plow, make rails, and work hard, the rest of his neighbors did so likewise. The landlord could not ask rent, for the cabin was his own. Besides a bedstead good enough for the bishop and his lady had been made in less than one day by the bishop's own hand, and on it they could repose sweetly except when occasionally interrupted by the drippings from the leaky roof, though these were mostly caught by the sugar troughs in the loft."¹¹

In this log cabin the good bishop lived for three years after his elevation, hunting in spare time, for he was an expert shot, and after that they moved to a little town in Indiana. As the nineteenth century wore on the salaries of the bishops increased, being placed at \$200 per year in 1819 and continuing at that till 1832. From 1832 to 1836 it was \$250; 1836 to 1840, \$300; and from 1840 to 1843, \$400; that is, they were fixed at that by the committee of the Annual Conference where the bishop resided, but if I understand his biographer (p. 359), during all these years Bishop Roberts received \$200 per year and his actual traveling

¹⁰ Finley, 296-7.

¹¹ Elliott, *lib. cit.*, 259.

expenses. According to a steward's book in 1803 the presiding elder and two preachers received from Susquehanna Circuit \$169.45 altogether.¹² In 1808 it is noted that the preachers received each his full allowance of \$80, while elsewhere it is stated that the "preachers of the circuit each received \$49.98 and their traveling expenses" (early nineteenth century).¹³ This leads the Rev. George Peck to say:

"Let the present race of preachers survey the territory, think of the roads as they then were, and of the accommodations, and look at the scanty pittance which the preachers received, and ask themselves if the contrast presents no occasion for gratitude and contentment. Here is embraced the whole of the present Honesdale District, consisting of seventeen charges, besides portions of Wyoming, Wyalusing, and Binghamton districts, and a portion of New York and New Jersey Conferences. This is the extent of the Canaan circuit in 1810. The roads cannot be conceived of now. We know what they were ten years later. [The author, George Peck, entered the traveling ministry in 1816 at the age of nineteen, and was made presiding elder of the Susquehanna District in 1824 at the age of twenty-seven. He knew the roads.] And then, O Sorrows of Werter! mud! rocks! stumps and roots! pole bridges and no bridges! To travel these roads in hunger, cold, nakedness, and weariness, and often to lodge in open cabins and among dirt and insects, and receive almost fifty dollars in the course of the year. This was the itinerancy in 1810 in the Genesee Conference."¹⁴

"Endure hardness as a good soldier." That was another element in the spirit of the Fathers. The one fact of travel comes in here. So far as there were roads, they were horrible, but often the itinerants had to plunge through forests and over prairies, barren and wild lands or swamps either with no path at all or a poor one. Then with rains and storms the lower lands would be flooded, not to speak of the cold in winter and driving snow and big drifts. As you read the narratives of this period, the question often comes to you: How in the world did these itinerants ever come through all this? That they did not perish seems a miracle. I have met only one man who became a martyr directly to these travel hardships, namely, Richmond Nolley, who at about the age of twenty-five perished after incredible hardships fighting swamps and woods and rivers in trying to reach Attakapas circuit, Louisiana, November 5, 1815.¹⁵ There may have been others. Of course the lives of many were shortened by cold and exposure, and of others by ague, malaria, fevers, and diseases which infected the lowlands of the West and South. Others were hardened by the constant outdoor exercise and kept in vigorous health. The lack of

¹² George Peck, *Early Methodism within the Bounds of the Old Genesee Conference, 1788-1828*, New York, 1860, 144.

¹³ *Ib.*, 163, 171.

¹⁴ Peck, *lib. cit.*, 171-2.

¹⁵ On Nolley, see Finley, *lib. cit.* 337-43; McClintock and Strong, *Cycl.* vii, 158, the references there given.

bridges was the chief hardship. This necessitated fording, swimming, crossing over on a chance tree or trees, rafts, etc. One must feel that those brave pioneers lived a charmed life.

But we have to remember their implicit belief in Providence. I have been often struck with this. While they were men of strong common sense and a judgment sharpened by all kinds of experiences, they yet had a childlike trust in the heavenly Father's care and belief in his leading.

Guide me, O thou great Jehovah,
Pilgrim through this barren land.

That was their song. And the faith underlying it was theirs. They believed God was their leader, and I must say, after reading many instances of their narrow escapes and their getting through safely seemingly impossible situations and hardships worthy of explorers, that their faith was justified.

With their faith in Providence went their belief in prayer. When one remarked that Asbury prayed more and better than any man he ever knew, he unconsciously described our Fathers. They were men of prayer. They would shake heaven and earth by their mighty faith and all-prevailing prayer. One cannot understand the tremendous effects of their revival meetings especially over infidels and cold men of the world, not to speak of outbreking sinners, except that behind their message were prayers which beat the heart of God with strong crying and tears and brought new Pentecosts to earth.

In regard to reforms in the State our Fathers were more or less radical, in the church, conservative. Their preoccupation with religious work did not allow them to take deep interest in politics. As to slavery the normal feeling was that it was a moral and social evil which had been inherited without fault, and which should be left to moral and religious forces to mitigate and finally do away. To strike it politically would raise passions and enmities that might disrupt the commonwealth. For that reason the ruling opinion was against abolitionism as a political measure and against anti-slavery as reform propaganda. Peter Cartwright repeatedly warned the church that abolitionism would split the Union. Between 1830 and 1850 a more enlightened moral consciousness due in part to English and Canadian influence, and a more advanced political liberalism due in part to the influence of French social philosophy, came in and led to vigorous antislavery work. This was helped by the New England poets Whittier, Longfellow, Holmes, and Lowell, by essayists like Emerson, and by lecturers like Emerson and George Thompson. Through these and other influences our ministers came to take a more

active part in the reform, joined antislavery political parties, and spoke in abolition meetings. This was an innovation, and was resented by those (and they were the majority) who wanted to keep in the old track of religious influence. Over against this, about 1830 and after there was coming a new view of slavery in the South: namely, that it was not an evil, in spite of what Southerners like Washington and Jefferson had admitted, but was a positive good to both negro and white, was in the order of divine Providence, and therefore is an institution as permanent as it is beneficent. As a result of this view many ministers had become slave owners. This was as much against the normal view of our Fathers on the one hand as the abolitionists' action was on the other.

In regard to reform in the church our Fathers were tenacious of the status quo. Any desire to temper the excessive clericalism of our government was resisted. "Let well enough alone" was their motto. Efforts to improve our polity were called "radicalism." The ordinary clerical Methodist mind as to church polity and rights of laymen is conservative, as to theology in recent years liberal. The Annual Conferences repeatedly turned down a proposition so evidently fair and just as the admission of laymen into the General Conference, and after they were admitted their equal representation. I bring no accusation against our Fathers for this, I call attention to it as a part of the history.

On the whole, what shall we say of the men of 1800-50? They were a stalwart race, bold, industrious, aggressive, restless, who struck sin and struck it hard; who were far ahead of their age both in religion and morals. They followed the immigrant to the farthest frontier, and met him with Bible and church and Christ before he had finished his log cabin. They faced with dauntless courage the brutalities of a new and raw country swarming with desperadoes, and preached a simple gospel of love, purity, and truth, of salvation from sin through repentance and faith, and so they saved the South and the vast West to civilization and Christianity. Through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens (Heb. 11. 33-34).

THE HUMAN SIDE OF PENTECOST

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On the eve of his crucifixion, and in anticipation of the day of Pentecost, Jesus uttered these words in the presence of his dismayed disciples, "I consecrate myself that they may be consecrated." Just as he would be equal to the cross, so they would be equal to world-evangelization when his self-surrender became the law of their lives. When we think of Pentecost, it is usually the supernatural accompaniments which attract our attention: the mysterious sound, the tongues of fire, and the gift of unknown speech, which marked the coming of the Holy Spirit upon the one hundred and twenty souls gathered in that upper room. And it is only right that the major feature of the day should be stressed. But back of it all, and conditioned upon it by God himself, was the utter surrender of the waiting disciples. Just as it is human obedience to certain laws which makes the forces of nature available, so when mortals comply with divine terms, God himself becomes known. The supreme illustration of this was that imperial manifestation of the Holy Spirit on the day of Pentecost. It was not an event of time any more than the discovery of the law of gravitation, but a continuing principle which would vitalize the church born that day till Jesus comes to claim his own.

But there was a human side to Pentecost which is often overlooked. It is the weaker side, of course, but so important that the windows of heaven cannot be opened until the human and divine wills co-ordinate: Dr. Stanley Jones says it was that group of believers, waiting in that upper room, that "precipitated Pentecost." It was their response to the call of their Master that determined the day. If those disciples had not been willing; if they had not let go in selfless abandon, and without reservation given themselves to God, Pentecost might have been delayed to a later date. But when that waiting company became of "one accord"; when with all their varied views and capacities they entered that shrine of divine unison where even three become one, I say it reverently, God was bound by his word to keep faith with those who seek him with all their hearts, to answer them. Like Jacob after his night with the angel, they could do nothing but cling. Then the blessing came. "The end of self is the beginning of God."

It seems strange that the word consecration does not occur in connection with Pentecost. Perhaps if it had been used the word might have

been accepted instead of the deed. There is no doubt, however, that the attitude of mind and heart which it represents was there. Though not mentioned, it was practiced. That preliminary waiting of ten days, until they were of one accord, with each other and with God, was really a consecration service. It was a telling illustration of what psychologists now teach: "that before there can be a refilled life, there must be a surrendered life." It is really a law that grips all serious undertakings. He who would accept of life's privileges and opportunities must enter through the strait gate and the narrow way of this eternal law of consecration. Nothing worth while will admit one to its realities without due preparation and absolute devotement. Scholarship and proficiency in any calling or career demand a surrender of the lesser life before they can enter upon the more abundant life.

The Hebrew word for consecration means "to fill the hand." The hand is the most notable instrument of service. When it is filled it is given up to what it is doing; it can do no more. We often hear the expression "my hands are full." To have one's hands full for God is to be consecrated to him and his service. What a word consecration is! There is no word more intense or full of meaning. It has in it the ardor of a lover, the devotion of a mother, the loyalty of a patriot, and the self-surrender of the cross.

The Bible is full of references to the word and the life it represents. It is not a religious novelty, but is as commonplace and fundamental as a prayer. We cannot dedicate a church, or ordain a minister, or administer the sacraments without reference to consecration. In fact we hear of consecration services being held at various gatherings with increasing frequency. But it is to be feared that the word as we use it differs widely from the ideal illustrated on the day of Pentecost. We have not always interpreted it aright. We have thought of it as an event instead of a process; or, as an act, instead of an attitude. We have gone into such a service praying for a richer experience; something we might feel and know. But that is not the true objective of consecration. It ought to mean an earnest commitment to the principles of Christ's life. No one can give himself wholly to God and go on living and giving in the same way. No doubt a better experience will follow, but before that can be the price must be paid in the costly wage of Calvary. I fear it would make consecration services fewer if it were known that consecration meant more time and money for the Kingdom and a more complete separation from the things that are at enmity with a holy God.

The same is true about Pentecost itself. We have been observing an anniversary, without any recurrence of the event. If an actual repro-

duction of that upper room meeting were to occur, even in up-to-date expression and form, many would be embarrassed by it. Dr. Halford E. Luccock tells us of a man who said: "I am a Tory Anarchist. I am willing for anyone to do as he wishes, as long as it does not disturb the things to which I have been accustomed." And then, he adds, "It is easy, and on the whole rather a satisfying thing, emotionally to yearn for the coming of fresh tides of Pentecostal power—with the proviso, of course, that nothing to which we have been accustomed shall be disturbed." True consecration is a very serious act. It disturbs existing conditions. It is the inevitable prelude to Pentecost.

In order to better understand the true place of consecration in the Christian life, let us look for a moment on one of the consecration services of God's ancient people. It was there the idea was primitively developed. The priests have been preparing themselves for it for a whole week. They have offered sacrifices for their own sins, and purified and reconsecrated themselves to God. What a royal priesthood they were! Washed, anointed, and clad in fine white linen, emblematic of their inward purity. Oh, if God's ministers to-day were to step into their pulpits after days of holy waiting and preparation, after investiture and anointing, what might not take place! Led by these consecrated men, the people drew near the altar where the sacrifices were offered. First of all came the "Sin offering," during which the worshipers confessed their sins and received God's forgiveness. After that the "Burnt offering" was made, in which the forgiven people consecrated themselves to God. It could not be an "acceptable offering" while sin separated them from God. But when it had been legally removed they could present themselves a "living sacrifice." For that reason the burnt offering always came after the sin offering.

As it was in the type, so it was, and still is in the reality to which the type pointed. The sin offering was fulfilled in Jesus Christ. He was the "Lamb of God, slain from the foundation of the world." The provision for man's abuse of freedom is the justification of creation. After Jesus died on the cross it was announced, "There remaineth no more sacrifice for sin." What a wonderful thing it would have been if a radio could have then flashed those words into every heathen temple in the world! "There remaineth no more sacrifice for sin." Put out your altar fires! Call back the pilgrims, wearily and tortuously seeking merit! "Christ has once died!" The supreme truth of the great deed on Calvary was that Christ died for the world. The sin offering of the Hebrew, and the universal conviction of mankind that "without the shedding of blood, there can be no remission of sin," ended in Christ. To all who believe and

accept that as their sin offering, their burnt offering is continued in the act of consecration. In other words, just as the sin offering meant pardon, which was God's part and promise, so the burnt offering was man's part and privilege. The philosophy of the plan of salvation is that the sinner must be quickened—made alive—before he can intelligently and consistently consecrate himself to God. The sin offering must precede the burnt offering. Without Calvary there could have been no Pentecost.

Pentecost was unlike the other great festivals of the Hebrews in that all the sacrifices of their God-given ritual were faithfully made on that day. We may well believe that they had been duly observed by that upper room company. They were just beginning to see and understand how the Cross ended the sacrifice for sin, and was to perpetuate the idea of the surrendered life for the believer. The words of their Master, only a few weeks old, were still on the trembling atmosphere: "I consecrate myself, that they may be consecrated." In that revealing moment, they dedicated themselves to him who had first surrendered his life for them, and instantly their risen Lord took possession of their Calvary-cleansed souls, and the result was Pentecost.

It is very necessary that we clearly understand the basis of consecration. A faulty conception of it, like an imperfect stone in a foundation, may imperil the superstructure. Before Christ can be anything to us, we must accept him as our Saviour. He cannot be our righteousness, our life, our peace, until he has become our Redeemer and set us right with God. There are those who would follow him as an example, or as a teacher without acknowledging him as a Saviour. It is not only dishonoring to him, but cannot be successfully done, because "the snow of his purity dazzles the eyes of sinful men, until seen through the crimson of his sacrifice." God cannot accept the consecration of anyone until all accounts and claims against him are settled. The presence of the burnt offering can never hide the necessity or the obligation for the sin offering. Cain tried that experiment and failed. Confession must always precede consecration. Before we can call Jesus King of our lives, we must accept him as our Redeemer. We must legally square all indebtedness before we dare ask for new favors. Alas, for the multitudes who call themselves Christian who have never surrendered their lives to Christ! Their reservations outnumber their separations. God has somewhat against them even though they are building cathedrals for his worship. They really have not yet been to Calvary. They have only viewed it from afar. They have tried to outlive what has never been forgiven. There are some "first works" yet to be done before the revelations of Pentecost.

It is related of Herschel, the celebrated astronomer, that after discovering several planets and manufacturing the largest telescope then known, he was called to the palace to tell his king, George III, of all he had observed among the wonders of the sky. Before the appointed hour for the interview the king looked up the astronomer's past record. Who was he? And where did he come from? To his amazement, it was found that Herschel, when a young man, had been a soldier in the royal army and had deserted. There was a death sentence awaiting him should he ever be found. When he appeared for his appointment the king bade him await a little legal formality. He then wrote an unconditional pardon for William Herschel, a deserter from the king's army, and handed it to him, saying, "Now we will talk about the stars." Ultimately he conferred knighthood upon him, and granted him a pension. But before such honors were possible he had to be given the king's pardon. In a similar light all who are out of Christ must be rated. No one has any standing before God until he receives it through the infinite merits of Jesus. Sin cannot be consecrated. It must be confessed and forgiven. I repeat it, no one has a moral right to ask God for anything as long as he refuses or neglects to accept his revelation of himself as a Saviour. That has been God's greatest concern since creation, and has cost him most. It hurts him to have anyone turn from his bleeding heart. As the old couplet expresses it—

"Him first, and then the sinner see,
Look through Jesus' wounds on me."

We do not always sense the enormity of sin. We have faulty notions of it, whether we regard it as an inheritance from the brute creation or an acquirement of our own; here it is, and here it has been for dateless ages. It has had many labels, but it has always been anti-God. Joseph Parker said, "We owe Jesus to sin," which declares its desperate character. Only God could handle it. Had he not made a way of escape, mankind would have been self-destroyed. "We nothing good could do, without his sovereign aid." The lure of the more abundant life is all from him. Pentecost could not have come to those waiting disciples had they not accepted the settlement of the Cross, neither has Pentecost been perpetuated in any life which has not taken the Calvary cure for sin. Alas, that anyone should, like Adam, try to cover his sin with a bunch of inanimate leaves, snatched from a tree as he passed. Clothes cannot conceal a condemning conscience. It takes more than art to cleanse and cure the heart. There is no human culture that can remedy sin. Only life can redeem life. Even Doctor Fosdick deplores the "soft, sentimental implications of the new theology that has taken on pink flesh and

lost strong bone." There is a prevalent type of Christianity that cannot make very much out of Pentecost. "If the real thing were to appear, it would receive scant welcome." And again we see the futility of many so-called consecration services. A surrender that is wrong in its initial step will be fruitless in its outcome. We must follow God's order, or we cannot expect God's peace and power. Just as we must obey the laws of electricity before electricity can obey us, so we must do his will that we may know his doctrine.

In the Central Methodist Church, Detroit, during the pastorate of the writer, Rev. F. B. Meyer said he had been preaching for several years without results when he was led by two missionaries from China to step out of drudgery and defeat into a victorious life. They urged upon him a more perfect surrender of himself than he had ever made. Mr. Meyer said he knew it would cost him a struggle to do that, because his will was entrenched in one place in which he sensed no harm, and refused to abandon. But the decisive moment had come when he realized he must do something. Either he must have a new vision and a deeper experience or stop preaching. To continue such a fruitless and wearisome ministry was impossible. He told how he went through his whole life, putting the key of every room on a ring, such as he usually carried when at home, and then offered them to God as the full surrender of his entire life. But as he gave those keys to God, he was asked if all the keys of his life were on that ring? He then remembered there was a little cupboard he had reserved for his own purpose. He did not think it would hurt him to keep it, nor do God any good to surrender it, so he had retained it. It was then he heard a voice saying, "I must have them all, or I can take none." In desperation Mr. Meyer said, "I do not want to give up that key; it is small and not important. I am not willing to surrender it, but if I ought to do it, I am willing to be made willing." And at once the great transaction was done. A new door was opened to his wonderful career. As he told the story and said, "I am not willing, Lord, but I am willing to be made willing," it seemed as if bunches of keys, representing surrendered lives, were thrown upon God's altar from all parts of the house. It was a thrilling moment. Mr. Meyer said that a dozen years later he met that last thing he had given up, and he marveled at what it had nearly cost him. When he could look into the face of his Lord and say, "I am wholly thine," it was the beginning of a new ministry. How often we have said, "My all is on the altar. I'm waiting for the fire," when it is fuel, not fire, we need. The altar that is fully fueled never has to wait for the fire.

Were we asked for a concrete definition of the Pentecostal blessing,

we would call it "Love." We can understand love. It is not easy to define inspiration or describe beauty of soul in the language of mortals, hence the figures used in portraying that scene. Let it be Love. "The love of God shed abroad in human hearts by the Holy Ghost"—the promised Comforter. The effect upon those who were in that upper room justifies the descriptive word. There had been strife among the disciples even at the institution of the Lord's Supper, but it was expelled by the power of this "new affection." When Peter rose to speak for them, there was not a disciple protest heard. James and John had lost their jealousy and sensitiveness, and in honor preferred Peter for the first time. Nothing but love could supplant envy. We do not usually turn to Pentecost for an illustration of love, but next to Calvary, it is the best place in the world to see it exemplified. There was the birth of philanthropy. Some people think of Pentecost as the beginning of the "Love Feast," but it was more than that. Those Spirit-filled men and women began at once to care for the underprivileged. A new social order was established in which they attempted a redivision of property. Nothing but the constraint of love could have moved them to such an experiment. Presumably they were all Jews, and from time immemorial they had been exclusive and yet grasping. But under that spiritual regime they were possessed of a new enthusiasm for humanity. Racial lines disappeared, and the whole world was their parish. Love had been incarnated in their lives and all that related to human interest was in their uppermost thoughts. Those cloven tongues, like as of fire, were love-lit realities, which were to be manifested wherever the full story of Jesus was told.

Paul was not at Pentecost, but the Pentecostal blessing was perpetuated in him. When he wrote the thirteenth chapter of First Corinthians, he doubtless remembered the time when he was a narrow-minded, bigoted Pharisee. But the Christ whom he had persecuted found him and changed the constraint of his life from law to love and sent him afar to the Gentile world with a gospel for every creature. Among all motives, both human and divine, he declared "the greatest of these is love," and that "the love of Christ constrained him" and was the key of his life. Love broke into being at Pentecost.

We usually think of consecration as an event, and there is no doubt an event in all consecration, but if that devotement is to be permanent, the event must become a process. As I have stated, the sin offering was made every year on the great day of Atonement, but the burnt offering was made daily. Every morning the priest would clear away the cold, white ashes of the previous day's sacrifice and renew the offering and the fire. That is the meaning of the words, "The fire shall ever be burning

upon the altar; it shall never go out." We must imitate the spirit of that old custom. We must put away everything that might dull the spiritual glow in our hearts, or quench the flame of devotion. God kindles the fire, but he depends on us to watch it, to refuel it, and keep it from dying out.

"High heaven that heard that solemn vow,
That vow renewed shall daily hear."

Just as mind or body will retrograde if not carefully attended, so the spiritual nature will soon become "past feeling," unless kept in touch with God. There is no consecration that will last unless watched. We have a suggestive incident in Genesis 15. 11. As Abram was offering his sacrifice we read, "The birds of prey came down upon the carcase, but Abram drove them away." The vultures are so keen of scent and vision that nothing lifeless ever escapes them. Even to this day, let a sheep, or any animal, drop dead anywhere in the wide open spaces of the Orient, and before the body is cold these birds will have discovered it. I once witnessed a very practical illustration of this vigilance and rapacity.

It was at a picnic in the Calcutta botanical gardens. The white cloth was spread beneath the trees, covered with all the luxuries that usually make up such a luncheon. We were about to be seated when two great kites, belonging to the vulture family, swooped across that cloth with open beaks and claws, and before we knew it, they had snatched a goodly portion of our lunch and were gone. Then I understood what Abram had to do when the fowls came down to drag the sacrificial animal from the altar. Even as the fire consumed it, those voracious vultures would have carried off his votive offering. He had to stand by and drive them away. It is a self-interpreting parable. We must keep our all on the altar. We must "renew it boldly day by day, and help divine implore." Satan's birds are always busy. The world is very intrusive; it refuses to let our religious hours alone. Even while we are at our devotions the most horrible attempts may be made upon our consecration. With our very lives upon the altar, from an unexpected direction, these harpies of the pit often appear. "When I would do good, evil is with me," cried the apostle, and we, too, know how he felt. Many a full consecration has been neutralized and lost by suffering a part of it to be dragged from the altar. God must have all or none. He had all of those waiting disciples, and all of each one, and then Pentecost came. The sin offering had been presented by one who was worthy, and the burnt offering made by those who were willing.

Looking again upon that long-ago scene, when God's ancient people repeated their various sacrifices, we read, "When the burnt offering

began, the song of the Lord began also." There had been no music till then. The sin offering was made in silent penitence. It was serious work. Life was going for life. But when it was done, and the burnt offering began, the singing began also. *Misereres* gave way to *jubilates*; tears gave place to triumph. Consecration always begets happiness. Pentecost was a joyous occasion. The weary night of waiting was past, and the new day had dawned. The disciple hearts, no longer divided, had found rest in Christ, the blissful center of faith, and we read, "They did eat their food with gladness," "praising God."

The happiest people in the world are those who are in tune with God. That accounts for the singing in heaven which the seer of Patmos heard. The nearer we are to God, the more harmonious we are. An unconsecrated person will be miserable under the fairest skies. Selfish people do not escape the worries of life; it is the music they miss. It is the unsundered life that is songless. There is no life so happy, so harmonious, so helpful to others as a consecrated life, a life entirely given up to God. The lives of useful men and women ever remind us of this great fact. When Dr. J. Wilbur Chapman asked General Booth, of the Salvation Army, for the secret of his success, he replied, "If I have ever done anything worth while in life, it is because I have allowed God to have all there is of me." If we were to call the roll of the missionaries from William Carey to Stanley Jones, the answer would be the same. Pentecost is perpetuated by consecrated Christians.

We have been listening-in upon one of the most significant gatherings ever assembled on earth. Bishop Quayle would have called it "one of the recovered yesterdays of Christendom." It was the concluding act in a series of prophetic events, which taken together marked the historical completion of the great work of human redemption. It was indeed, "The joy of heaven to earth come down," not for a brief period, but until the end of time. We, too, have felt the thrill of spiritual quickenings as we have caught "far voices out of darkness calling, like wind from unsunned spaces blown," saying "This is that." Whittier seemed to have anticipated the radio when he wrote his great hymn, for as we draw near this Pentecostal retreat, the very air is vibrant with divinity and our stirred hearts have whispered:

"Here from the music round us stealing
We fain would learn the new and holy song."

With those waiting disciples, we hear again the voice of our risen and ascended Lord, saying, "If I go not away, the Comforter cannot come; but if I go, I will send him unto you." Nay, "I will come again, and abide

with you alway." True to his word, he did come. The person was the Person of the Comforter, but the voice was the voice of Jesus. The disciples recognized Him and could talk of nothing else. To us he is just as real as he was to them. Pentecost with all its spiritual content is ours as truly as it was theirs who tarried in that upper room. The year of our Lord 30 had no advantage over the year 1930. Pentecost is as perpetual as the Cross, and "consecration" is still the key that unlocks its power and brings us into the very presence of its abiding Personality. After David had collected all the materials for the building of the temple, he asked the people for themselves, "Who then offereth willingly to consecrate himself this day unto the Lord." "The gift without the giver is bare." Paul urged the same life-surrender when he said, "I seek not yours, but you." Let God hear your answer.

"Speak to Him, thou, for he heareth,
And spirit with Spirit may meet;
Closer is he than breathing,
Nearer than hands or feet."

GOD'S THRONE

WHEN helpless man, in blind despair,
Goes searching for his God in prayer,
He knows he must be found somewhere.

Must man pour forth his prayers on high,
To scale the spaceless span of sky,
To some far throne where angels fly?

Though God does dwell where spirits are,
On Solar System, Spiral Star,
Man need not search for him that far.

Though God be Infinite and Whole,
His Omnipresence in control,
Man finds God's Throneroom in his soul.

THEODORE SHARPE.

Cokeville, Pa.

THE PROPHETIC ATTITUDE IN MODERN LIFE¹

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Text: *A Prophet to nations have I appointed you.*—Jeremiah 1. 5.

"SINCE ethical convictions can be the possession of common men, all are potential prophets." Such is the challenging message from that modern prophet in the field of religious education, George A. Coe. Is there any likeness between the potential prophets of to-day and the Hebrew prophets of long ago? If we become better acquainted with the times in which *they* lived, the circumstances that conditioned their behavior; if we ascertain the ways in which God revealed his will to them, we may find them not so far removed from us and our modern ways. The ethical convictions they had were revelations of the divine will, their sense of duty was the voice of God. So there is in each of us a similar though less developed ability to sense the divine mind and discern Spiritual Reality. *We* are potential prophets.

Let us consider this morning the relation of one prophet to modern life—he was, perhaps, the greatest Hebrew prophet, because of the contribution he made to the development of religion—the prophet Jeremiah. Shall we try to push away that haze of mystery and other-worldliness which shrouds this character and with open minds and eager spirits consider some facts about his *call* and his *message* which may stimulate prophetic activity in modern life.

The call to be a prophet came to Jeremiah when he was in his early twenties. He had been raised in the little village of Anathoth, four miles northeast of Jerusalem. His father was a priest, so he had had the advantage of a priestly education—comparable to that of a church college in our day. Contrasted with the religious atmosphere of his home and priestly school was the degenerate condition of his nation. Moral weakness, which had caused Israel's surrender to Assyria, now threatened Judah. In order to court Assyrian favor, King Manasseh had introduced foreign deities. Altars in the high places were dedicated to astral gods. Grewsome child sacrifice to the god Moloch was common. Worshipers of Jehovah were forced to apostatize. But, with the accession of Josiah, the boy king, who was about Jeremiah's age, a reform movement was instituted and there seemed to be a chance to save the nation if only the

¹ A baccalaureate sermon delivered at the Kansas Wesleyan University, June, 1930.

forces of righteousness could be strengthened. Here was a real challenge to a young man to use his youthful vigor, his wholesome training in the struggle for morality, a challenge to repudiate those things which threatened national life, to build up and establish a worship of God which should be ethically sound. Judah must be strengthened in order to resist external foes, for vast hordes of Scythians in the north seemed ready to swoop down upon the weaker nations.

Such were the conditions surrounding Jerusalem in 626 B. C. when the Lord came to Jeremiah, saying:

"Before I formed you in the womb I knew you,
And before you were born I set you apart for my service—
A prophet to nations have I appointed you."
Then said I, "Ah, Lord God! I cannot speak;
For I am too young."

But the Lord said to me,
"Do not say, 'I am too young':
For to all to whom I send you shall you go,
And all that I command you shall you speak.
Do not be afraid of them;
For I am to deliver you."—Jeremiah 1. 4-8.

Of recent years psychologists have interested themselves in the religious experiences of the Hebrew prophets. Some agree with Selbie that their appearance is the greatest miracle of the ages, excepting only that of *Jesus Christ*. Others, with Ames, think that the prophets are geniuses who possess social consciousness and precipitate ideas held in the popular mind. Students of the Bible gladly consult psychologists concerning the scientific explanation of prophetic phenomena. By agreeing with them that visions and auditions are influenced by former experiences, by subconscious tendencies, or even by sublimation and repression, one does not thereby limit the power of God. At his command are all manifestations of nature, all relationships and conflicts. It is only when the humanist leaves out all supernatural power and the behaviorist denies that *any* force outside of man is necessary for his complete development that we need to guard against a scientific explanation of religious experience.

With the insistence that the prophetic urge is not only from man, but also from God, it may be helpful for us to emphasize the *naturalness* of Jeremiah's call in the hope that those who are waiting for a supernatural revelation may hear the voice of God in some clearly defined obligation, some obvious opportunity or aptitude.

The thought of being set apart for service before birth might have come from the suggestion of a devout mother or a consecrated father. The hesitancy because of youth was the result of a shy, retiring nature;

the assurance of help was a natural result from familiarity with Israel's history and the rich promises of her literature.

Not a few of you have been dedicated before birth to the service of God by earnest parents. Some have heard the call of God through the urge of clear ethical convictions and the yearning for spiritual reality. To you the word of the Lord comes,

"I have appointed you a prophet to nations,
Be not afraid, I am with you to deliver you."

Two visions are recorded in connection with Jeremiah's call. They both are related to commonplace objects—a blossoming tree and a boiling kettle.

"The word of the Lord came to me, saying,
'What do you see, Jeremiah?'
'I see a twig of an almond tree.'
'You have seen well; for I am watching over
my word to carry it into effect.'"

The point of the story is not appreciated unless one considers the Hebrew terms. Here, as in so many places, an interesting play on words rewards the reader of the original language. The three characters, Shin (ש) Kof (P) and Daleth (ד) if pointed with a Kamez and Sere mean an almond tree; if written with a Holem and Sere, mean a watcher, one who is watching. The difference in pronunciation is the difference between a broad a and a long o—Shaked and Shoked. So the similarity of sound suggested the truth. The almond tree is the first harbinger of spring, the sign of the awakening of life. Jeremiah in his village home rejoicing in the bloom of the Shaked was moved to believe that in truth God was a Shoked, able to fulfill his word. Thus, the one who is sensitive to spiritual truth may see Divine revelation in the ordinary processes of nature, or in a similarity of word sounds.

Again, a kettle boiling over suggested the message of God for a nation. Among the natives of Palestine, meals are usually cooked out of doors, as the primitive homes have no chimneys. A common oven is used by several families. This is a rude little building made of the stones which are so numerous there. An Arab legend relates that when God made the world he put its entire supply of stones into two bags and gave them to a couple of angels to distribute. When flying over Palestine one of the bags broke and all the stones designed for half the world fell there. Any one who wants to walk or ride away from the improved roads believes the legend! So stones are used there where we would use wood. Inside the rough stone oven hut a clay mound contains a deep pit which is surrounded by the fire. In the pit upon a pile of small hot stones the circular loaves

of bread are placed. These are about eight inches in diameter, an inch or two high, and made of a kind of whole wheat flour. When the bread is warm it is quite palatable. With genuine Oriental courtesy, I was offered a loaf by a Syrian woman who was baking it as I passed by. The under surface of the bread was indented by the contact with the stones, in fact one stone stuck to the loaf.

Meat and vegetables are cooked in a vessel suspended over a fire, and a steaming kettle is not an uncommon sight. Even though fuel is scarce, sometimes the kettle does boil over. Such was the simple occurrence interpreted as a vision. The wind from the north blowing the steaming contents represented to Jeremiah strange forces from the north, boiling over upon Judah. God's Spirit commanded him to warn his people of their danger because of their wickedness in serving foreign gods and worshiping idols. The thought of opposition was suggested: "Kings of Judah, its princes and priests, and its common people—they shall *fight* against you." And again came the promise, "They shall not overcome you; for I am with you to deliver you."

So to-day there often come to women as well as men in the most commonplace duties, revelations of the divine will and assurances of strength in spite of opposition.

In the *message* of Jeremiah there are *three* elements pertinent to modern life—*beauty*, *honesty*, and *originality*. The casual reader of the book of Jeremiah is bewildered by its incoherency! Literary and textual criticism have shown that running along together are biographical notes and comments by Baruch the scribe, autobiographical records and oracles by Jeremiah, all brought together without logical or chronological sequence by a later editor. The Greek version varies greatly from the Hebrew. But when the real message of Jeremiah is extracted, it is found to be expressed in poetry of rare beauty and intensity. Even denunciations of sin and warning of coming destruction are couched in terms of picturesque imagery.

JEREMIAH 4. 13-26

"See! he comes up like a cloud,
His chariots like a whirlwind;
His horses are swifter than eagles—
Ah me! we are ruined.
O Jerusalem! Wash your heart of wickedness,
That you may be saved!
How long shall your evil thoughts
Find a lodgment within you?
For hark! a messenger from Dan,
A bearer of bad news from Mount Ephraim!
Make it known through the nations,
Announce it to Jerusalem:

'Leopards are coming from a distant land,
 They lift up their voice against the cities of Judah;
 Like keepers of a field, they ring her about,
 For she has rebelled against me,' is the oracle of the Lord.
 'Your ways and your doings have brought this upon you,
 This is the fruit of your wickedness—
 It is bitter, it reaches the heart.'
 O my anguish, my anguish, I writhe in anguish!
 O the walls of my heart!
 My heart beats wildly within me—
 I cannot keep silent!
 For I hear the sound of the trumpet,
 The alarm of war.
 Crash follows crash,
 For the whole land is ruined;
 In a moment my tents are ruined,
 In an instant my curtains.
 How long must I see the signal,
 Hear the sound of the trumpet?
 'It is because my people are stupid,
 And know me not;
 They are sottish children,
 And have no understanding;
 They have skill to do evil,
 But know not how to do good.'
 I looked at the mountains, and lo! they were quaking;
 And all the hills swayed to and fro.
 I looked, and lo! there was no man,
 And all the birds of the air had flown.
 I looked, and lo! the garden-land was desert,
 And all its cities were ravaged before the Lord,
 Before his glowing anger."

(American O. T.)

With true poetic artistry familiar objects and experiences are used to illustrate truth. Variations of style, the question, the dialogue and soliloquy are effectively employed.

"Can a girl forget her jewelry?
 Or a bride her sash?
 Yet have ye forgotten the Lord, times without number."

The sash is quite necessary, for in that are kept the kerchief, the coins, the little mirror that takes the place of a vanity case. I remember seeing three neatly folded little colored kerchiefs peeking out from one girl's girdle.

Innumerable Bible quotations could be cited which would show prophetic appreciation of beauty.

I congratulate you, the class of 1930, that you go out into a decade where ugliness is no longer considered a necessary companion of goodness. We Protestants have too long starved our æsthetic natures. The

reaction from the church of Rome and the Established Church of England resulted in church architecture and decoration devoid of grace or beauty. In rural England, as in the United States, the nonconformist chapels have been barren and unattractive as compared with the ivy-covered stone structures of the established churches. We may well remember that to many like the late Lord Balfour, a most persuasive argument for *the existence of God* is the fact of such wondrous beauty in his world. The ability of men and women to conceive and create beauty in art and music is indeed an expression of divine grace and a prophetic activity.

You young women are fortunate to go out into a decade where culture and refinement are being appreciated, where grace and charm are more desired than smartness. We may rejoice that femininity is again in vogue and that the classic beauty of the Greek costume has permeated even the fashion salons of Paris. American women are trying to cultivate rich and beautiful voices rather than the shrill harsh nasal tones so characteristic of our country-women. In England it was said that the nationality of a group of women could be easily distinguished by their tones in conversation. English women *coo* like doves, French women chirp like sparrows, Americans quack like ducks.

The prophetic love of beauty may permeate the home and church, the school and shop. The entrance of women into business and civic circles has often resulted in organized effort for order and beauty. This finer sensibility which we usually associate with women was not lacking in Jeremiah. May I quote from a commentary by that great English scholar, Dr. A. S. Peake? "The feminine strain was very marked in his nature, in his love, his tenderness, the sure delicacy of his intuition, his reliance on a stronger arm, his exultation in submission to a stronger will after ineffective struggles against it."

One of the happy surprises to a woman who systematically studies the Hebrew prophets is the discovery that very, very often religious truth is presented by means of illustrations from woman's characteristics or functions. In this regard Jeremiah shows his interest in women.

But let no one think of this masterful prophet as effeminate. His courage was tremendous. He was like an iron pillar, a brazen wall, ruthless in his denunciation of evil. He was honest in the extreme. He openly rebuked King Jehoiachim for his extravagance and his injustice in not paying his workmen.

"Your eyes, your thoughts,
Are set on nought but your ill-gotten gain,
On the shedding of innocent blood,
And the practice of outrage and violence."

Of the rich nobility, he said,

"Knaves are found among my people,
Who lie in wait, as fowlers do,
And set a trap to catch men.
As a cage is full of birds,
Their houses are full of fraud;
So they become great and rich,
They grow fat and sleek.
They pass all bounds in wickedness,
They uphold not the cause of the orphan,
to carry it to success,
And the rights of the needy they do not defend."—5. 26-28.

One of his fiercest invectives was hurled against the prophets and priests.

"This is the oracle of the Lord.
Both prophet and priest are ungodly,
Even in my house have I met their villainy.
Therefore their way shall be to them
Like slippery ground in the dark,
Along which they shall be thrust till they fall.
For I will bring trouble upon them,
Their year of reckoning," is the oracle of the Lord.—23. 11, 12.

Of course Jeremiah was not a popular preacher. Against the false prophets, those who were optimistic and gave the people what they wanted, we read:

"Listen not to the words of the prophets
Who prophecy to you!
They fill you with vain hopes!
They speak a vision from their own minds,
Not from the mouth of the Lord,
Saying continually to those who despise the word of the Lord,
'All shall be well with you,'
While to everyone who follows the stubborn promptings of
his own mind, they say,
'No harm shall come upon you.'—23. 16-17.

The younger generation, those who are this year being honored with degrees from our universities, are not slow to criticize existing conditions and to condemn modern hypocrisies. We who have thoughtful children are both rebuked and inspired by their ruthless scrutiny of our traditions and their sincere search for truth. We remember that convictions and conventions must change from one generation to another, if there is to be progress. Heresy in one decade may be orthodoxy in the next. And constructive criticism that demands reproof of evil in governmental and social circles and rebuke of inconsistent and outworn forms in ecclesiastical institutions is a prophetic attitude greatly needed in modern

life. Your generation may well emulate Jeremiah's honesty in rebuking kings and nobles, priests and common people. You must demand of our chief executives higher ideals and greater courage to actuate moral principles. The rulers of the government, of business and of society must be influenced by your insistence on justice and your resistance to those practices which exploit the defenseless. Church leaders must realize your desire for sincere messengers of God, and false prophets who fill us with vain hopes, preachers and supervisors who put popular favor above the cultivation of ethical qualities, must receive your condemnation.

The honesty of Jeremiah is manifest *also* in his willingness to change his opinion regarding a fundamental religious procedure. Five years after the young man's call, there was found in the temple a sacred document which had been compiled by the Deuteronomic reformers. This book incorporated in laws the ethical teachings of the earlier prophets. It recommended that the idolatry and licentiousness which prevailed in the local altars of Israel be stamped out by centralizing all worship of Jehovah at the one shrine at Jerusalem. With this reform effort Jeremiah sympathized. May I digress a moment here to call your attention to the very important part the prophetess Huldah took in this reform movement. The law book that had been found in the temple was brought to King Josiah and read to him by Shaphan, the scribe. He was greatly concerned because of the threats of punishment for the nation's sins, and sent a delegation to "inquire of the Lord" what should be done. So three national leaders went to the prophetess Huldah in order to receive from her the Lord's will regarding the matter. She replied that the message of the book should be carried out, but most important for us this morning is the *form* in which the prophetess answered the inquiries. With perfect assurance and confidence, after seeking to know God's will, this woman answered, "Thus saith the Lord God of Israel, say to the man who sent you, 'Thus saith the Lord'"—then followed her message. The prophetic experience and revelation, the power to inquire of Jehovah, receive an answer, the ability to reply with the authority of God, and to the satisfaction of the king—all the divine unction inherent in these matchless words so oft repeated, "Thus saith the Lord," all that positiveness had been the precious experience of a woman—the prophetess Huldah. Concerning the importance of this event, Dr. J. Isaac Perritz comments:

"This prophetess comes into the foreground as the chief religious authority at the time of a most intense religious excitement, and in connection with an event that stands without a parallel in its effect upon the development of the religious thought and life of Israel." (*Journal of Biblical Literature*, 1898, Part II, p. 142.)

The reforms were carried out as the law book indicated. A great Passover feast was provided by Josiah, and religious enthusiasm ran high. But the revival did not seem to have lasting effects. After Josiah's death in 608 the kingdom was again threatened by moral degeneracy and by the increasing power of the Babylonians. The centralizing of religious devotion to the Temple at Jerusalem had been carried to such an extent that there had been accepted a doctrine that nothing could destroy this—the dwelling place of Jehovah. People made a fetish of it, saying, "The Temple, the Temple, the Temple." Against this Jeremiah protested, and when, in 598, a great portion of the best of the nation were exiled to Babylon, Jeremiah repudiated the former doctrine and insisted that Jehovah could be worshiped sincerely outside of Jerusalem and apart from the sacred Temple.

So was he truly a prophet to nations.

Alumni who return to college for their silver reunions are going to say over and over, "How different things are from what they were in our day." Let's thank God that they are. And honest alumni who have been making progress are going to hold changed ideas and policies. Ministers as well as laymen will not hesitate to admit different views in regard to biblical interpretation and theological dogmas. Men and women will confess that partisan prejudices which at one time dominated them in politics, in industry and in society, are now losing their appeal. We rejoice in the increased demand for consistency of living in religious leaders. A generation ago a great church would not have demanded the trial of one of its bishops for speculation in the stock market. The changed attitude in regard to the opportunities of women is evidenced when in a splendid institution like this men will arrange a commencement program whose central theme is coeducation and equal rights. To scrutinize lifelong habits, to apply ethical convictions to all human relationships, and to recognize stewardship principles in the use of time, money and personality, require readjustments and honest changes of policies.

Had Jeremiah's message possessed only beauty and honesty he would not have attained his place of first rank among the prophets. In a complex and changing situation he adapted his religion to meet the exigencies of the time. He not only dared to be different, but proved it was right to be different. He not only challenged the popular philosophy of the day, but he substituted a better one. His own experience demanded of God a relationship heretofore unrecognized. His personal life was one of tragic loneliness and misunderstanding. He thought he was forbidden of God to marry or to have children. He was not allowed to participate in the social life of his time. "Enter then not into the

home of mourning, or the house of feasting" (16. 5). Sensitive to an extreme, he felt himself to be a laughing stock and mocked by all.

"For I hear the whisperings of many, terror all around.
'Denounce him! let us denounce him!'
Say all my intimate friends who watch for my tripping."
—20. 10.

His impulse was to leave the ministry, but he could not.

"If I say I will not think of it
Nor speak any more in his name,
It is in my heart like a burning fire
Shut up in my bones.
I am worn out with holding it in—
I cannot endure it."—20. 9.

So was his delicate sensitive spirit held in check by indomitable courage and uncompromising conscience. And he was hated by kings and nobles, priests and common people. Because of his national policy of nonresistance he was branded a traitor, imprisoned, beaten, left in a dungeon to die—his rescuer was a Negro attendant in the palace who interceded with King Zedekiah.

From his own desperate need of Divine comfort, his loneliness and self-distrust, and his responsiveness to God's love, came the greatest single revelation of the Old Testament, the realization of the individual's relationship with God. The earlier relationship between Israel and God had been a national one. Covenants had bound together the corporate body with the Lord. In the earliest Hebrew poem, the Song of Deborah, Jehovah was a God of war, later a God of the land, blessing with productiveness; to Amos he was a God of justice; to Hosea of forgiving love; to Isaiah, of holiness; to Micah, the God of social righteousness and mercy, but in all these prophetic writings the relationship was corporate, not individual.

There was an age-old proverb popular in Jeremiah's day, "The fathers have eaten sour grapes and the children's teeth are set on edge" (31. 29). This the prophet who dared to be different flatly denied. "Every one shall die for his own guilt, one who eats sour grapes shall have his own teeth set on edge."

Because he could not give God up, he must have fellowship with him, and because his nation would not obey him, Jeremiah thought his way through and the promise from God came—the promise of a new day—the promise of a new covenant which should be written on the heart of every individual—when each from the least to the greatest should know the Lord (31. 34).

Jeremiah was the first personality expert. He discovered the indi-

vidual and we of to-day are just beginning to appreciate the sacredness of personality.

However, his personal knowledge of God did not connote an idealistic state of peace and joy. No one could have said of him, "He's always the same." His mountains of exaltation were separated by valleys of depression and questioning. He lived in a time when the popular philosophy was the "Be good and you'll be happy" type. That which is expressed in Deuteronomy and Kings and many Psalms represents God always rewarding the good and punishing the wicked. But the questioning of this doctrine, found in Habakkuk and much more fully in Job, is suggested in Jeremiah. His life has been called a dialogue with God, and he goes even further than Job in his deprecations when he cursed the day he was born and charged God with unfaithfulness. Through forty years he struggled to preach the truth to an unappreciative nation. In agony of soul he pled with God and with his people. You who know the serious challenge to faith of unanswered prayers can better understand his discouragement. But these times of deepest despair were followed by the consciousness of God's promise for deliverance. The words spoken to him in his call run repeatedly in the confession of his soul. "Surely I will be with thee to deliver thee." "Thou art my hope." This brave hero answers, "Thou art my refuge in the evil day."

Jeremiah's originality showed itself in the way he disregarded tradition and thought his way through to a consciousness of his own personal relationship with the Infinite. Although he conserved the best in the earlier prophets, he reached a higher plane of spiritual experience. He prepared the way for the message of that exilic prophet who interpreted the Suffering Servant and because, through defeat, he won the victory for a Godlike life, he was the prototype of the suffering but triumphant Jesus. The opportunities of the individual first suggested by Jeremiah were limited by the later Jews as well as by Greeks and Romans to certain privileged classes. It was our Lord the Christ who not only recognized the worth of each person, but sought to bring to each one the possibility of fullest development. Those who follow his teachings must dedicate their lives to his mission—an abundant life for every one.

The prophetic attitude of to-day should conserve the best of yesterday as well as utilize original methods of developing personality.

You of the class of 1930 are potential prophets with countless opportunities for world betterment. May I mention a few of these in the hope of their suggesting many others to your versatile minds. The missionary cause no longer contents itself with adding names to the roll of an exogenous church. Christianity concerns itself with the human needs of

the world, health, wealth, and larger opportunities for self-expression. The attempt of world fellowship among students is resulting in better understanding between the nations. No one can visit the Near East Colleges without appreciating the service of American men and women. The regenerating influence of these institutions permeates the entire life of the countries represented, increasing prosperity and happiness, economic freedom, mutual understanding, and magnifying spiritual values.

Prophetic zeal is needed in industry to continue in new ways the efforts to give laborers a fair chance. The sympathy with the poor that was experienced by Saint Francis in Italy, Saint Simon and Fourier in France, and Robert Owen in England was expressed years later in the co-operative organizations, collective bargaining, social insurance, restrictive legislation and profit sharing. Monsieur Le Claire, a house decorator in Paris, was the first to practice profit-sharing with his employees. His Christian idealism was expressed in this humanitarian way. Perhaps some of this year's graduates, trained in the principles of economics and the social sciences, will enter the ranks of labor and apply their training to life situations in the study of that great industrial problem of our machine age—the tragedy of unemployment.

Educational methods have been revised in the effort to understand the individual and to promise the fullest development. There has been a revaluation of the contributing elements. Extra-curriculum activities are recognized as having real educative force. The scope of curriculum has changed. It is becoming life-centered, but there is a most challenging need for that prophetic discernment which recognizes that the interpretation of the world in religious terms is most desirable and that character formation is the supreme goal of life's endeavor.

The world needs young people who will grapple with philosophical problems, others who, like Thornton Wilder and Stephen Vincent Benet, can put soul life into literature.

Even the baffling problem of sex must be squarely faced. Studdert-Kennedy in *The Warrior, the Woman and the Christ*, has given suggestions which merit your attention. This universal dominance of the sex urge must be recognized, but it must also be admitted that the creative impulse *can* be lifted into a higher realm of expression.

Women must originate new channels of prophetic activity. They must have a human interest in their maids and the salespeople who serve them. Conversely, women who are employed must be loyal to their employers and give ample service for the wages received. Ethical principles should be considered in the raising of church funds. Even the zealous women's missionary organizations should put first the welfare of

the great church of which they are a part. The spirit of friendliness should be shown the alien women who are so handicapped by a different language, by strange conditions, unwholesome housing, legal difficulties, social and religious loneliness. Womanly qualities must be conserved in all the new fields of endeavor which present such alluring opportunities. Speaking of women in civic and political life, Lady Astor said, "If women will only do their own thinking and base that thinking on Christ's teaching, I feel sure their entering into politics will be worth while. We are the mothers of the nations. We must put into public life those qualities which women have rejoiced to put into their home life—unselfishness, cleanliness and kindness. The old world needs us."

Racial and international relationships challenge the thoughtful devotion of young people. The church, which twenty years before the Civil War was divided because of the question of slavery, needs to unite in an effort which shall give to the Negroes recognition as human beings with individual and personal worth. Heartbreaking are the handicaps under which they strive for an abundant life. Wicked are those age old prejudices which continue to keep this people in social and industrial slavery.

We need prophets who will advocate for peace not only by treaties and naval reductions and pronouncements for the outlawry of war, but also by righteous adjustment of tariff. We need governmental representatives who will not be content to sit smug in American prosperity while other peoples of the world suffer from poverty and ignorance, men and women who value the human soul of every race more than the much desired American dollar.

The highest achievements and the highest type of living are possible only when kindness, order, and justice are world-wide. The ability to be a prophet rests in the desire to express ethical convictions—to do the will of God. Will you exert prophetic activity in all phases of your living? Worlds of opportunity await your originality in expressing the prophetic attitude. Nations look to you as potential prophets.

May the naturalness of Jeremiah's call, his ability to see God in commonplace events, suggest the presence in ordinary life of spiritual reality. May his message of beauty, his honesty, touch your hearts. May his tragically lonely life which, counted as a failure by his own generation, made possible soul development to countless others, remind you of the pre-eminence of eternal values.

Hear ye the word of the Lord:

A prophet to nations have I appointed you!

PARTNERS WITH GOD

LUTHER E. LOVEJOY

Chicago, Ill.

THE more familiar aspects of Christian Stewardship have long since been adequately treated. Everybody who cares knows to-day that this vital principle not only concerns the material responsibilities of life, but that it imperiously governs all of life, in life's most various manifestations. We have been made to understand that stewardship has a most intimate relation to bodies, minds, and personal spiritual experiences, and that it is equally insistent in its dominance over all human and social relationships, however intimate and intricate. We are not our own—and we are all our brothers' keepers. As to matters material we have learned that no man fulfills his religious obligation by setting apart some definite small fraction of his income and enjoying the rest as he pleases, but that his stewardship to God embraces all he receives, gives, uses, possesses, or enjoys, and that for all that passes through his hands he is inescapably accountable.

But the partnership aspect of this relationship awaits adequate exposition. With the duty phases of stewardship we are acquainted—the features of obligation, service, reward, sharing—but the fact that, as Christian disciples, we are fellow-craftsmen with God, working on the same scaffold, cultivating the same field, venturing on the same investments, looking toward a common harvest, seems not yet to have fully impressed us. Yet from childhood we have read and repeated, over and over, "Ye are laborers together with God," "I have called you friends."

Accepting now this principle of a divine-human partnership, it will measurably enhance our knowledge and enjoyment if we try to realize in our daily life what this partnership presupposes, what it demands on our part, and what are its possibilities of achievement and its promises of reward. For if so stupendous a conception is literally real we can afford to spare no endeavor to apprehend its full significance, master its implications, take account of its inspiring assurances, and possess ourselves of its riches.

As its least common denominator our partnership with God presupposes some rudiments of acquaintanceship. Two utter strangers would hardly trust themselves to join in a common venture. And the man who knows not God, and has no intimation of his character, will assuredly walk warily of any entangling alliances. But the man who has in his soul

found God, who can say "I know whom I have believed," is ready to consider whether he will embrace such partnership or no.

Acquaintanceship, however, will hardly develop into partnership unless it discloses mutual affinity. The man who finds nothing attractive in God will promptly turn away, and the man in whom God can find no compatibility of temperament, ideal, or purpose will be valueless to God as a partner. Partners who cannot "get along together" are forever in difficulties, and the man who cannot "get along" with God—and there are such—and the men with whom God cannot contrive to co-operate, are unavailable for any permanent and fruitful relationship.

The self-centered man, the man who invariably puts profit first and neighbor last, whose only serious use of prayer is in the hour of danger, is worthless to God for any purpose of his program of good will on earth. But the man who feels warmly at home in the presence of God, whose song is, "How amiable are thy tabernacles," to whom God's messages are "sweeter than honey and the honey comb," who "thinks God's thoughts after him," whose love for his fellow men is a steadfast flame, who has "unceasing sorrow in his heart for his kinsmen according to the flesh," and whose soul involuntarily cries out, "I delight to do thy will, O my God"—this man is ready for an unlimited, perpetual and dividend-bearing partnership.

It is a highly interesting fact that, in the New Testament, the words *partnership* and *fellowship* are used interchangeably, and come from the same Greek word, *Koinonia*, from which we derive our English words *common* and *communion*. The "partner" is a "partaker." Not only is the disciple in business with his Lord, he lives with him on a basis of friendship. "The *fellowship* of his sufferings" and "the *communion* of the blood of Christ" have a common root relationship. In fact, our early English use of *partnership* involved the ideal of *fellowship*. But it is sufficient to suggest that Jesus' thought of co-operation with his chosen is embodied in "I have called you friends."

Successful partnership presupposes also a steadfast maintenance of this affinity and a healthy growth in compatibility. Partners who develop disagreements and gradually drift apart are headed toward increasing unhappiness and the peril of ultimate rupture. Taste and temperament must be not only normally congenial, there must be studied and persistent endeavor to augment this congeniality.

"What does my divine Partner like?" may well be the frequent question of the loyal disciple. And a few elementary answers to this query immediately suggest themselves. He loves beauty. This is obvious. Every flower of the field proclaims it. The rose of Sharon, the lily of the

valley, the glittering wing of the insect, the dazzling crystals of the snow, the gorgeous pageantry of sunset—the whole panorama of nature declares it. And, if beauty in nature, by how much more beauty in character, in human relationships, in domestic fidelity, filial devotion, fraternal loyalty, neighborly self-effacement!

He loves music. From the hour when “the morning stars sang together” to the moment, an hour ago, when the robin sang at daybreak beside your window, God’s whole creation breathes forth harmony. Need there be the slightest question, then, that it is the settled wish of our great Partner that brethren shall “dwell together in unity,” that “wars shall cease unto the ends of the earth,” that the age shall come when “there shall be no more sorrow nor crying”?

He loves uprightness. Honesty of purpose, integrity of character are breath of life to the Old Testament. Banish from its pages all miracle, all inspiration, every heavenly vision, and there still remains the stupendous sum-total, the upright God loveth uprightness. And in the face of the New Testament and the dazzling-white life of Jesus anything less than righteousness is unthinkable. How impossible, then, to the man, the church or the nation purporting to walk in partnership with God, is any devious program of compromise, subterfuge, or time-serving. Do incitements to crooked ways arise, in personal or civic life? The profit may be great, but the end involves the hopeless rupture of a sacred partnership.

Here emerges one of the most beautiful aspects of the stewardship of prayer. Whatever prayer may be able to accomplish in the supply of daily needs, however powerful it may be in its character of intercession—and in this there is every evidence that its possibilities in behalf of men have not yet been even dimly glimpsed—there is no question that prayer, as communion, is an incomparable productive medium for the nurture and expansion of a divine-human compatibility. In the soil of worthy prayer our partnership with God will “flourish like the palm tree.” Devoid of this our co-operative friendship must wither and die.

Partnership with God involves common objectives. Unless results can be achieved which both God and man desire, the alliance is worthless. The only valid reason for partnership is prospective advantage to both parties. A partnership endeavor which produces no profits is not worth the trouble.

That the partnership in question is highly advantageous to men needs at the moment no elaboration, but that human co-operation with God can promise real profits to the Almighty is a conception contrary to our usual experience, and at first thought verges on irreverence. Yet, if the

production of holy character, the reciprocated love of a human heart, the winning of his wayward children to himself, the creation of a heavenly society on earth are worth to God all his messages to men would seem to indicate, then may we reverently say that, unless God's sons loyally and fruitfully co-operate with him, the loss to the divine treasures must be irreparable.

"God cannot make Antonio Stradivari's violins
Without Antonio."

Human possibility of thus contributing to the treasures of God may therefore be contemplated with both frankness and reverence. Without him we can, indeed, do nothing. Our little powers, unaided and self-centered, are less than atomic in their strength, "to be weighed in the balances they are altogether lighter than vanity." But where they are merged with the Divine, and wholly concordant with his will, we may boldly say: "I can do all things in him that strengtheneth me."

"O little acorn, canst thou do all this?"
"Yes, God and I."

Partnership with God, too, makes certain categorical demands. We not only start together, and keep together, we must also draw together. Progressive assimilation is the price of a continuing and fruitful alliance. Mutual adaptations, in temper, ideal, and purpose will be the price of expanding fellowship and increasing efficiency. And the more complete the welding of the wills the greater the strength for the task and the more stubborn the resistance to all that opposes.

God unquestionably is forever under the necessity of adapting himself to us. Our fitful and vacillating nature must often tax the divine ingenuity and patience to the utmost. And that he must and does so adapt himself the very nature of the case, as well as the testimony of Scripture, attests. "When the vessel was marred in the hand of the potter, he made it again another vessel." Personal experience through the years and the daily observation of our fellow men amply confirm the fact that God is forever forced to the expedient of trying and trying again and of doing the best possible, in the circumstances, with the uneven yet stubborn and willful material with which he co-operates.

If, now, our All-wise Partner is not above taking our point of view, and constantly adapting his movements and methods to our limitations, we have every cause to feel ourselves under obligation to strive to discover his point of view, and to adapt our conclusions, choices, and program to his more comprehensive schedule.

That this is a much larger contract than many of us have hitherto

realized, and away beyond much that our devout forefathers dreamed, is beginning to beat with the light of intense conviction upon the consciences of the discipleship of to-day. To be able to say, in all the exigencies of life, "Thy will, not mine, be done"; to forever realize, "It is no longer I that live, but Christ liveth in me"; to unceasingly strive for holiness of heart and purity of life, and measurably to attain it, is, to be sure, to accomplish an altitude of character infinitely above the self-life and far outside the limits of the universe where lie the stagnant sties of sin. But even at this goodly altitude the purpose of our sacred partnership has but just begun.

The high ideal of this lofty fellowship is so to secure the assimilation of our ideals, wills, and plans to His, rather than his to ours, that the productive purpose of the partnership may go on to largest fruitfulness. This adaptation involves, at the least, every relationship in life which has to do with the welfare of our fellow man.

In an era of social unrest, economic readjustment, political upheaval, religious uncertainty, moral revolution, the overthrowing of foundations which had seemed as steadfast as the eternal hills, every item of the Christian man's program must pass the crucial test of supreme loyalty to God and "good will toward men." No longer can we be oblivious to "the hireling and his wage," forgetful of the rights of either employer or employee, heedless of the safety of our fellow workman, indifferent to the welfare of childhood, careless of the appalling burdens of motherhood, thoughtless of the widow, the wastrel, the feeble, the aged, the abandoned, the lawless, the prisoner, the defective, the unemployed, the disappointed, discouraged, despairing—all the long, sad, nameless procession of those who bear life's bitterest woes. Every possible provision for justice and equity, every practicable measure of relief, every conceivable plan for readjustments automatically becomes a part of the modern Christian man's job, as a partner with the Divine.

Problems of human society—the family, the nation, the races of men; the various relationships sustained in economics, politics, diplomacy, industry, commerce, finance; problems which confront the home, the church, the school—all the interests, joys, sorrows, losses, gains, achievements, come within the range of the twentieth-century disciple's partnership. For these, if we take the gospel of Jesus seriously, were the chief concerns of him who "gave us an example, that we should follow his steps."

To make good in such an exacting alliance every partner must needs be at his best. All he is, has, controls, must be put into the deal. No slack and flaccid body, no stagnant, rusty intellect, no undisciplined temper, no unruly character, no unconsecrated possession, is adequate to

the demand. Every physical, mental, moral, financial resource, tendered without mental reservation or private interpretation, is the necessary contribution that must be offered on the very threshold of this achieving partnership.

And what are the achievements of this partnership? First, an added output. "Two are better than one." "One shall chase a thousand, and two put ten thousand to flight." In the moral struggles of life a man can do infinitely better with God's help than he can do alone. And we may doubtless say, with equal assurance, that in spiritual matters man's co-operation is indispensable to God's success. As a matter of fact, if our traditional faith is sound at all, man can do absolutely nothing, in the realm of the Spirit, without God's help, and God himself can do nothing for the welfare of man without man's consent.

The glorious centuries of religious history are one triumphant exhibit of what God and man can do together. Every devoted missionary and every ardent evangelist has gone forth in God's name, nor would have dared to take a step without him; while all the yearnings of the life-giving Spirit were powerless but for the voice of the preacher, the contributions of the benevolent, and the prayers of the faithful. Chrysostom and Augustine, Luther and Calvin, Huss and Knox, Loyola and Xavier, Francis and à Kempis, Wesley and Asbury, Whitefield and Edwards are but samples of the men who through God have done valiantly, subduing armies and overturning mountains by their faith.

In many respects the progress of the church through the centuries has recorded a pitiful, tragic, and ghastly spectacle. "In the name of God," and at least by those who called themselves his representatives, a sickening congeries of injustices, oppressions, extortions, robberies, and treacheries have been enacted, and the wonder often is that, with the handicap of its misguided, selfish and foolish friends, the church has lived at all. And yet the conquering faith of half the world, the modest village spires and lofty cathedral towers of the most progressive races of the earth, the universities of every land, the hospitals, refugees, asylums, and homes for the millions of life's unfortunates are visual illustrations of the things which God and man together have attempted.

The future of the world waits on human and divine co-operation. What society shall be a hundred years from now depends upon the thoroughness of this most potent partnership. What the church shall be in another generation is positively conditioned by the loyalties of its followers to-day. What shall be the limits of paganism to-morrow, the boundaries of Christ's kingdom on earth, the quality of the world's faith, the moral, social and economic condition of the unprivileged and un-

evangelized races of men—all this, and vastly more, hangs on how you and I, professed partners in this holy alliance, fulfill our possibilities.

One oft-neglected item in this holy partnership may well receive a moment's notice—intercessory prayer. Of all the forgotten talents and overlooked resources of the Christian disciple, this stands out with reproachful conspicuousness. Of persuasive abilities some have few, of opportunities some have less, of material offerings some have none; but no follower of Jesus is so poor that he cannot bow his knees daily in behalf of loved ones and strangers, friend and foe, sinner and pagan.

"For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?"

"Had I a fulcrum on which to place my lever," Archimedes, the philosopher, is said to have declared, "I could lift the world!" To the Christian has been given this fulcrum, the immutable promises of God, and with it also the lever of intercessory prayer, which, if we will, we may thrust underneath a sinking, suffering, sordid, dying world, and lift it upward toward God. And this was the outstanding activity of the Pentecostal Church.

And what are the Dividends of Partnership—the gains, profits, rewards? Normally, at least a growing pleasure, contentment, sense of security, in this mutual relationship; a progressive transformation of character; an expansion and clarification of life's ideals.

And what gains may the partners, as such, expect? Can man be the gainer, in any real and tangible sense, as a result of entering into partnership with God? More perplexing still, can God be the gainer from any such alliance? And are there any third parties involved—any "innocent bystanders," any outside public—as in the case of secular partnerships?

In a well-developed partnership between any man and God there are three distinct gainers: God, the man himself, and all the rest of the world. The man who enters honestly into such a partnership places at its disposal the very best of his talents, initiative, energy, influence, money. In other words, when God gets a man for his partner he gets the whole man—personality, prayers, possessions.

It needs but mention of the fact that if Christ and his church, in this present year of our Lord, really enjoyed this ideal relationship with all enrolled Christians the world would to-day be clamorous with the activities of the faithful; the coffers of the church would be bursting with offered treasure; society itself, instead of being stagnant and skeptical, would be in moral and spiritual revolution, with millions in our

land and every land stampeding to the gates of the Kingdom, and the Pentecost of the early church completely overshadowed by the glow of the infinitely greater Pentecost of the present hour.

Modern translations have spoiled Malachi's beautiful vision, so familiar to our childhood, of God "making up his jewels," but who can picture that glittering array of redeemed men, literal jewels of the Kingdom, who, in a sorry year of decreasing membership, might be gathered into the treasures of the church, if all the church's sons were co-operating in unabated loyalty with their Almighty Partner! Is Pentecost still the longing and ideal of the Church of Jesus? The stewardship of partnership with God will realize it.

And what dividends may the man himself expect? Great spiritual increase, new joy in communion, new power in prayer, new influence on men, new victories over self, new vision for Kingdom service, new blessedness in the home, new love for neighbor, new standards of human brotherhood.

The daily round of life, too, will take on new significance. The toiling Sisyphus, in mine and factory, who daily rolls his heavy stone of labor up the hill of difficulty, only to face again each morrow the same weary task, will leap with joy to discover that partnership with God "makes drudgery divine," that he has ceased to be the slave of untoward circumstance and has become a joint creator with the Infinite. The man of business, surfeited with the umbrageous ethics of competitive strife, subterfuge and compromise, will awake to a higher ethic of true fraternity and to a new economic of universal service and the ultimate triumph of humanity over the social and physical curses imposed by sin.

To such men of good will the secular becomes potentially sacred, money ceases to be "filthy lucre" and becomes the daily manna of a hungry world and a healing medicine to those who are sick and in distress, while "place" becomes glorious opportunity, power exalted responsibility, and wealth honorable obligation. To those who set aside their "separated portion" the tithe ceases to be an irksome duty, a tribute offered to an exacting Sovereign, or a questionable relic of ancient legalism, and becomes a precious and treasured means of sharing with an ungrudging Redeemer and of communing with a famished world.

In almost every discussion of stewardship principles the question is raised: "Will the man who systematically and generously divides his income with God therefore enjoy greater material prosperity?" It is hardly a worthy question, yet it is worthy of a serious answer. The answer is, in all honesty, "No," and "Yes." No known economic or divine law assures to every faithful steward a larger harvest or better dividends.

And though some worthy steward might enter such a partnership with this hope in view, it is hardly probable that he will. And yet the very tendency of a genuine partnership with God, the favorable reaction on the total daily life of every man so related, is such that larger courage, wiser adventure, greater self-control, added peace of mind will make inevitable a better balanced and more productive material life. Whatever individual exceptions may need to be made, the total economic history of the world bears overwhelming testimony to the material fruitfulness of this sacred partnership. But this, of course, in every well-ordered Christian life, is cherished rather as incidental to such partnership than as motivating purpose.

And now what of the gains to the third party, "the rest of the world," human society in general? Here we find the most unquestioned and unequivocal dividends. Whether a man's partnership always results profitably to himself may be an open question, but that it results helpfully to his fellow men there is not the slightest doubt. And the gains are various.

In the first place, partnership with God begets a new domestic life. Questions of sex, marriage, divorce, birth control, the duties of parents, the rights of children—the thousand and one problems that date back to the earliest days of the race or that have sprung up under conditions of modern life—can no longer be treated as matters of caprice, convenience, or passion, but, to the everlasting advantage of all society, must be settled by principles under which man and God, in their partnership relation, have consented to co-operate.

This partnership begets a new attitude toward material possessions. For weal or woe, the present age is an age of property. Wealth, in some form or other, is universal. And it unavoidably puts into the hands of its possessors real power, sometimes enormous, proportionate to its distribution. And its distribution is not uniform. Glaring inequalities and abuses are not only possible but actual. Injustices unspeakable prevail. So that the priceless gifts and blessings of nature and providence become objects of strife, occasions of violence, and means to oppression, debauchery and moral disintegration.

Into this anarchy the principle of Christian Stewardship steps, providing such partnership between God and his gifts and man and his possessions as shall minimize or remove the injustices and excesses of a materialistic age, and replacing them with human trust, co-operation, equity, plenty, and spiritual expansion. "Property" thus, to quote a competent authority,¹ may fairly be "considered as a subjective test of

¹ M. E. Melvin, *Royal Partnership*, Revell, p. 9.

character, and as pre-eminently the tool of the kingdom of Christ." With this view the "separated portion" of the loyal disciple presents itself no longer as a formal or legal duty, but as a matter of honorable contribution to the co-operative effort of the partnership.

In these days of readjustment we are frequently called upon to behold the inequities and atrocities of capitalism, or, on the other hand, the crimes and horrors of communism. If we could have the one, the partisans of each will tell us, and rid the world of the other, the troubles, injustices, and terrors of society would soon vanish. This summary solution of the world's economic and social infirmities, with a strangely childish naïveté, fails to take account of the plain facts of history and the equally plain facts of human character.

Both capitalism and communism have lived long enough among men to exhibit enormous possibilities of service and equally enormous possibilities of injury and disaster. Each has demonstrated its virtues and its vices, and yet neither has made much progress toward a world of beauty, blessedness and brotherhood. It must be confessed, too, that neither has yet wrecked society, though both appear at the present moment to be neglecting no opportunity to venture as far as possible in that direction.

The fact is that capitalism, entirely in the hands of men of good will, partners with God in every attitude toward men and every act and plan of life, could conceivably provide a system sufficiently just and comfortable to insure the perpetual peace and progress of the race; while, in the hands of self-centered, morally unrestrained and unregenerate men, it could well become, and as a matter of fact almost inevitably does become, the instrument of intolerable and increasing injustice, oppression and destruction. Exactly the same assertion may be made concerning communism. They may be weighed in the same balances. Any system yet known to men is intolerably horrible, both in its possibilities and its actualities, or fraternally practicable and benign according as it is manned by moral robots or by Spirit-moved men of good will.

When, therefore, the ardent advocate of stewardship living declares that a revolution in the economic order is of far less importance than a world-wide revolution in the motives and characters of men; that pentecosts, not slogans, constitutional conventions, or new theories of the state, are the crying need of the modern world, let it not be set down to political or economic ignorance, to puritan prejudice, or to evangelistic obsession, but rather to a sober judgment of human history, tendencies and possibilities.

Unconsciously this fact is illustrated in the everyday judgments of

men. A generation ago every thinking American who dared to speak his mind was joining in a bitter chorus of distrust and condemnation against a certain rich man, not because he was rich, but because they thought, however correctly, that he was using his wealth unjustly. To-day every generous American joins in a gentle pæan of praise for that same rich man's son, not because he is more rich or less rich than his father, but because they think that he is using his riches justly, wisely, and nobly.

This was the Master's method. Not what a man possessed, but what the man did with his possessions, and what he did with his life, was all-important. That the world is full of injustices all open-eyed men must admit, and that every device possible must be put into operation to abate these evils is evident, but that the one thing most needful and most potent of all is conformity to and co-operation with the purposes of God can hardly fail to be the creed of Christian men.

Partnership with God means partnership with one another. The Day of Pentecost opened with a motley aggregation of individuals; it closed with a brotherhood so fused and compacted with the divine energy of love that "not one of them said that aught of the things he possessed was his own; but they had all things common." Not "me and mine," but "us and ours"—and God's, and all the world's. So were these early disciples' hearts and sympathies enlarged and made to embrace the total human brotherhood.

And thus will our great divine partnership bring to us new world relationships; new love between the master and the workman, the thinker and the toiler; new duties of citizenship and new ideals of civic righteousness; new political standards, ethics and alignments; a new diplomacy, based not on national balances, naval supremacy, or prospective treacheries of neighbors, but on frankness, truth, and justice; new reverence for racial differences and excellencies, and the banishment of prejudice, suspicion, antipathy, and violence; new rights for the down-trodden, the unrepresented, and the underprivileged; new measures for social betterment, economic security, moral safety, and spiritual expansion; new defenses for the weak and new insistence on a just opportunity for all; new reverence for women, new understanding of youth, new appraisal and opportunity for age; new devices for the perpetual banishment of war, new standards which forever forbid the legitimacy of human slaughter or the Christian man's approval of it, new guaranties of world peace, so long as time endureth; and thus, as the result of such a partnership, "a new heaven and a new earth."

VERGIL AND ROMANTICISM

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ROMANTICISM may mean many things; and so may classicism. Above all, if we are to believe the evidence of the history of literature, the individual writer, whether classic or romantic, may approximate Paul's ideal of being all things to all men. With our æsthetic and critical opponents we may share the great artist. Of William Morris' translation of the *Æneid*, J. W. Mackail wrote, "He vindicated the claim of the romantic school to a joint ownership with the classicists in the poem which is not only the crowning achievement of classical Latin, but the fountainhead of romanticism in European literature."¹ He uses the same descriptive phrase, "the fountainhead of romanticism," in his *Virgil and His Meaning to the World of To-day*, once in connection with the tenth *Eclogue*, again in reference to the description of Camilla in the *Æneid*, and he implies it in his discussion of the *Georgics*.

We are accustomed to think of Vergil as the idol and the ideal of the classicist. "The patient touches of unwearied art" appealed to Pope, the poet who all his life endeavored to follow the advice of his friend Walsh to be "correct." The careful structure of the *Æneid*, the pastoral conventions of the *Eclogues* furnished to Pope and his contemporaries the models for the construction of epics and mock epics and of innumerable eclogues, serious and burlesque. We are accustomed, too, to the strictures of those who find Vergil imitative and formal, exemplifying the worst traits of neoclassicism, deficient in originality and imagination. To those who regard him thus, it seems incredible that he could be called "the fountainhead of romanticism." Yet the facts are that in the romantic periods of European culture, the appeal of Vergil for men of imagination has been just as strong as it was for the men of fancy in the neoclassic period. In fact, the appeal has often been due in the former case to more basic qualities in his poetry than mere polish and accuracy. The romanticist was drawn by Vergilian story or picture or feeling or philosophy rather than by style and structure. And of these he made use in his own writing. Sometimes he transformed the classical material with which he was working to his own likeness, and missed or destroyed or at best modified its essential characteristics. But on the whole, though the resultant creation was often seemingly alien to the classical spirit, as

¹ *Life of William Morris*, vol. i, p. 322.

in Morris' translation of the *Æneid*, that which had appealed to the romantic artist was something fundamental in the art of the classic poet.

The great writer, then—it is a truism—is greater than his time or his kind; he is neither classic nor romantic, but universal. We all know this. However, since many are inclined to think of Vergil as appealing more strongly to the classic type of mind than to the romantic, it may be well, especially at this time when we are commemorating the two thousandth anniversary of his birth, to review briefly the facts concerning his attraction for the romanticist, and to inquire into the reasons for that attraction.

To the Middle Ages Vergil was himself a romantic figure. Invested by the religious with a strange power of vision into the future, by virtue of the fourth *Eclogue*, he became the prophet of the Gentiles, the seer who foretold the birth of Christ. And he was more than a prophet: he was a magician, usually devoting his occult powers to the service and protection of Rome and of Naples. He who would know more of this romantic Vergil, may follow his fortunes in tales reported by Gervase of Tilbury, or Conrad of Querfurt, or Alexander Neckam, or included in Gower's *Confessio Amantis*, or *The Seven Sages of Rome*, or the *Lyfe of Virgilius*. Or he may read Comparetti's monumental work, *Vergil in the Middle Ages*, and even find, in Leland's *Unpublished Legends of Virgil*, that the Roman magician still lingered in the imaginations of the peasants of Italy at the end of the last century. Perhaps he does so yet.

Moreover, the Age of Chivalry saw in Vergil the creator of a romance of love and adventure. The story of *Æneas*, like that of the other heroes of Troy, and of Alexander, and of those who fought at Thebes, became the basis of several mediæval romances. The oldest of these—in fact the oldest extant version of the *Æneid* in any vulgar tongue—was the *Romans d'Æneas*, a French poem of the twelfth century. Although its author evidently knew his original, the poem is far from a literal translation. There are many modifications, omissions, and expansions, and the atmosphere of the entire poem is that of the mediæval romance. *Æneas* is the conventional mediæval lover, conforming to the rules of chivalric love, sighing and turning pale and taking to his bed in approved fashion, dying for love of Lavinia. Lavinia, a shadowy figure in the *Æneid*, but here developed into the conventional mediæval mistress, is the heroine of this version of the romance of *Æneas*. But in later handlings of the story, such as the fifteenth century *Livre des Eneydes*, translated into English by William Caxton in 1490, the romantic emphasis is placed on the figure of Dido, the deserted Queen of Carthage, and her sad, romantic story. The greatness of that emphasis is indicated by Gavin Douglas' protest, a

century later, against Caxton's making "the twa part of his volume" contain the "luif and deith of Dido quene,"

That in the text of Virgill, traistis me,
The twelft part scars contains, as ye ma se.

Gavin's own romanticism takes the form of winsome and naïve extravagance in his feeling toward his beloved "autour," the

al and sum, quhat nedis moir,
Of Latyne poetis that sens wes or befor.

To Chaucer, as well as to the French romancers, Dido was the true romantic heroine, one of the "Good Women," the martyrs of Love. He told the story of the *Æneid* in the *Hous of Fame*, and that of Dido in the *Legend of Good Women*. And of the former narrative, nearly two thirds is concerned with the episode of Dido, her betrayal, and her death. Both of these poems show a marked change from the Vergilian conception of the characters of Æneas and Dido. Chaucer has romanticized them both: Æneas has become the "fals lover," the "traitour"; Dido is a faithful "saint of Cupid," cruelly betrayed. The woman whom Vergil compares to Diana, followed by her Oreads, ranging the banks of the Eurotas and the heights of Cynthus, is in Chaucer's phrase

holde of alle quenes flour,
Of gentillesse, of freedom, of beaute.

And her guest was

lyk a knight,
And suffisaunt of persone and of might,
And lyk to been a veray gentil man.

The whole tone of Chaucer's poems is not that of passionate tragedy, but that of sentimental romance.

To the next great period of romantic expansiveness, the Renaissance, Dido was still an appealing figure. Her story furnished the theme for several continental plays, both in Latin and in the vernacular, notably those by Dolce and Jodelle. And Elizabethan England witnessed four dramatic versions of her passion and death. The first of these was written in the second decade of the sixteenth century by John Ritwise, master of Saint Paul's School, and was performed by him and his pupils upon the occasion of a visit from Cardinal Wolsey. Neither this play nor one composed in Latin hexameters by Edward Halliwell, presented at Oxford in 1564 before Queen Elizabeth, has survived. But that written by William Gager, in 1583, may be seen in a unique manuscript at Christ Church. It was produced at the time of a visit from Albertus Alasco,

Prince Palatine of Siradia in Poland, to Queen Elizabeth, and it was undoubtedly thought to be very appropriate. For Dido's other name, Elissa, was near enough Eliza to make the connection between the two queens clear; in fact, Dido's name is frequently spelled Elisa or Eliza during the Elizabethan period. The most notable of the Dido plays was that by Christopher Marlowe and Thomas Nash, published in 1594, *The Tragedy of Dido, Queen of Carthage*. It is a truly romantic drama. Humor is added in the parts of Cupid and the Nurse; the tragedy is increased and complicated by the introduction of the love of Anna for Iarbas; in the last scene horror is heaped up by the suicides of Iarbas and Anna at the pyre of Dido; the descriptions are extravagantly luscious; the discussion by Æneas, Achates, and Ascanius of the pictures of Troy on the walls of the Carthaginian temple is sentimentalized. Dido and Æneas tell of their love in speeches which could have no counterpart in Vergil. These, for example, are the words of the Elizabethan Dido:

I'll make me bracelets of his golden hair;
His glist'ring eyes shall be my looking glass,
His lips an altar, where I'll offer up
As many kisses as the sea hath sands.

The description of the last night of Troy, too, is romanticized; and it is notable that Shakespeare, in *Hamlet*, chooses the narrative of Priam's death in which to burlesque the extravagant romantic style of Marlowe.

Spenser, the "poet's poet," author of what he would call an epic, but what we name rather the greatest romantic narrative poem of England, was also an admirer of Vergil. In his *Shepherd's Calendar*, he was following the long line of Renaissance tradition, imitating now Theocritus, now Vergil, now the French and Italian writers of pastorals, Marot and Mantuan. But it was in the *Faerie Queene* especially that he showed the love of the romantic poet for Vergil. The quartet of "writers historicall" whom he called his models in the Dedicatory Letter to the *Faerie Queene* were Homer and Vergil, classical epic poets, Tasso (himself an imitator of Vergil) and Ariosto, writers of romance. It is plain that to Spenser there was little difference. Although he evidently wished it to be thought that he, like Vergil, was passing from pastoral to epic poetry, and that he, like Vergil, was the founder of a new type of poetry in his own country, nevertheless he did not imitate the *Æneid* in form and style, as one might expect from his Letter and his opening stanza. Regarding it rather as a romance, he chose from it those portions which appealed to his romantic sense. Although the figure of Dido is conspicuously absent, he used the story of Polydorus, which is echoed in that of Fradubio, the allegorical

figures at the gate of the Underworld, and other vivid pictures and similes—the rape of Ganymede, the gates of sleep, the eruption of Ætna, the blushing cheek of Lavinia, the fall of an aged tree or the rush of loosened rock down a mountain side, the beauty of the morning star.

The neoclassic period was loud in its admiration for Vergil. But, by virtue of its characteristics, it turned naturally to an imitation of the form of his poetry, rather than to a romantic interpretation or use of its content. But the romantic movement of the eighteenth and nineteenth centuries looked with new interest to the classics. Although the romantic poets frequently utilized classical material to express their own ideas and convey their own propaganda, a new historical sense prevented them from deliberately romanticizing it as the Middle Ages had done. Rather they sought out the romantic qualities inherent in it. In Vergil those poets who knew and loved him found thoughts and themes that answered to their own interests. A Thomson found a love of forest and field and mountain and stream that he himself loved; a Shelley read in the fourth *Eclogue* the promise that

The world's great age begins anew,
The golden years return,
The earth doth like a snake renew
Her winter weeds outworn—

the prophecy of the millennium toward which he looked so eagerly; a Landor extolled the "whirlwind of passion" raised by Vergil on the African shores; a Wordsworth recognized his "seriousness, his tenderness, his conception of the inevitable, and yet moral, order of the world, his desire for purification, his sadness, and yet complete freedom from unmanliness, his love of nature and belief in the sympathy of nature with man,"² his own conceptions and beliefs.

Since the great Romantic Period, individual romantic writers have responded to the Roman poet. It is scarcely necessary to mention Tennyson, "the English Vergil," author of the finest and most understanding poetic salute to the Mantovano, or William Morris, who spent days of loving and careful work on a manuscript of part of the *Æneid*, and whose translation, written in rhymed fourteeners, and couched in mediæval phrasing, inspired the defense by J. W. Mackail, himself a notable Vergilian scholar. In more recent years one needs only to turn to Carducci's beautiful sonnet, which links the poetry of Vergil with the very substance of romance—moonlight, and murmuring brook, the song of the nightingale carrying away in dreams the absent lover, the bereaved

²W. A. Heard, quoted in *The Poetical Works of William Wordsworth*, edited by William Knight, London, Macmillan and Company, Ltd., 1896, VI, 10-11.

mother finding peace in the illumined heavens, mountains, the sea, and a breeze in the tree tops. Or one may read that William Ellery Leonard, recalling "how in the breast of a lad love of the Muses began," associates all that is most romantic in a boy's experience—worship of home and of country, young love, the earliest understanding of Nature and of Man—with the first *Eclogue*. The beech of Tityrus is the elm in which the oriole sings; Amaryllis is "Bessie with ribbon and braid."

Out of that tree, as I fancy, have budded all blossoms and creatures,
 Flowed all rivers I know, whispered all winds I have heard.
Tityre, letus in umbra . . . Man's mystical union with Nature,
 Man in his sorrow and joy, came to me there "in the shade."
Dulcia linquimus arva . . . the love of the acres we've planted,
 Love that is pain when we go, wanderers ever on earth.
Nos patriam fugimus . . . and home and country were dearer
 (Though we had caroled at school "Country, my country of thee") . . .
Formosam resonare doces Amaryllida silvas . . .
 (Bessie with ribbon and braid, oriole out in the elm) . . .
Formosam resonare . . . and sylvan Muse and the reed-pipe! . . .
 Magic of dawn on the earth, magic of dawn in the boy!

And we, whether we be Romantics—how few there are to confess to it!—or merely, at times, romantic, need not turn aside from the classic Vergil, need not feel that we must, like Chaucer or like Marlowe or like Morris, rewrite his poetry in romantic terms. For no matter what form our romanticism takes, we may find in the *Eclogues*, the *Georgics*, or the *Æneid*, or perhaps in all three poems, that which answers to our spirit. Those whose acquaintance with Vergil was confined to the construing and scanning of so many lines a day in school may not believe me. But I bid them, in this, the two thousandth year since Vergil was born: Take down your Vergil from the shelves, dust it off, and search! Read in the original if you can; read in translation if you must. But if you must use a translation, keep the Latin beside you that you may turn to it for lines and phrases, the magic of which cannot be translated.

In what does your romanticism consist?

For those who wish romantic stories, here is God's plenty. Here is the tale of Hercules and Cacus, included in a recent compilation of narratives of mystery and crime as an example of the manufacture of false clues; here are the stories of the loss of Creusa, of Sinon and Laocoon and the wooden horse, of Nisus and Euryalus, of Aristæus and the bees, of Orpheus and Eurydice. Here too are romantic characters—Dido, whom Mrs. Atherton has just recreated in fiction, Lavinia and Camilla and Gallus. Here is strong emotion, passionate and stormy in Dido (how often thought turns to her figure and her story), sad and tender in the

* From "The Dawn" in *A Son of Earth*, New York, The Viking Press, 1928.

"Vergilian heart-break" of the lines on Marcellus, which, according to tradition, caused the mother of Marcellus to swoon with grief.

Here is human understanding, not only in the creation of the living men and women of his poem, but also in the insight into the "doubtful doom of human kind," the interpretation of the struggle that goes on in the soul of man. "I seek Italy not of my own free will," said Æneas to Dido. No wonder the Middle Ages regarded the story of Æneas as an allegory of the life of man. Humanism at its finest and fullest is always compounded of true classicism and sane romanticism, of the appreciation of the restraint and balance and completeness of the best human life and that "extraordinary development of imaginative sensibility" which opens the mind and soul to its expansive possibilities. This humanism is in Vergil.

The close linkage of Man and Nature is characteristic of the romanticists, especially of Wordsworth. Shelley saw a vision of the union of Man and Nature—Prometheus and Asia—in the millennium. But Wordsworth saw that union close at hand, in his own personal experience.

To her fair works did Nature link
The human soul that through me ran.

It was symbolized by the figures of his poetry, by the Highland Girl, the Solitary Reaper, Matthew and Michael and the old Leech-Gatherer, the Cumberland Beggar, and, above all, Lucy. So Vergil symbolizes his love of Nature in the shepherds of his *Eclogues*—if we look beneath their conventional exterior—and especially in the countrymen of his *Georgics*—the old Corycian gardener, Aristæus, the farmer whose children hang about his neck with kisses, whose home preserves the ancient *pudicitia*, the udders of whose cows hang down with milk, whose fat and lusty herds graze in his "happy" meadows. He loved the soil and the trees and the herds of Italy, partly because they were Italy, "the mighty mother of fruits and of heroes," but also because they were themselves, and were linked with the peace and the happiness and the richness of quiet life. In that fine passage at the close of the second *Georgic*, so often echoed in later poetry, in which he praises country life, he asks for himself an understanding of science and philosophy, or, if that be closed to him, if he cannot "approach these parts of nature," a joy and sympathy in the external aspects of nature, the fields, the valley streams, the broad rivers, and the woods. "Happy is he," he says, "who can understand the causes of things, and who has put under his feet all fears and inexorable Fate and the clamor of greedy Acheron. Fortunate too is he who knows the gods of the country, Pan and old Sylvanus and the sister Nymphs."

But the gods granted no miserly half of his prayer: although he never achieved any organized philosophy, he knew not only the *deos agrestis*, but also (with the mystic's, not the scientist's or the philosopher's knowledge) he knew the *rerum causas*. The mysticism of the sixth book of the *Æneid*, with its philosophy of life and death and rebirth, of "universal nature moved by Universal Mind," as *Æneas* learns it in the Underworld, mainly from the lips of his father, is the result of this greater knowledge. Truly, though Vergil appreciates the tears of things, yet has he trampled upon the fear of fate and of death. Whether Epicurean or Stoic, he has achieved an attitude which, for the poet, since he was not a Lucretius, has perhaps more significance than any philosophic system. In this the mystical romantic may find something akin to his own thought.

Vergil's humanism, his love of nature, and his philosophy are given life by his power of musical and telling phrase. "Lord of language," Tennyson called him,

All the chosen coin of fancy flashing out from many a golden phrase.

Many a picture stands unforgettable by reason of a golden phrase: Tityrus under the beech; the flower-bound Silenus; the old gardener; the comet that led *Æneas* out of Troy; Venus in the guise of a huntress on the shores of Carthage; Dido riding forth to the hunt; Menoetes puffing and blowing, climbing out of the sea on a rock, while the Trojans made the shores resound with their laughter; Palinurus swept overboard as he slept; the firing of the ships; the golden branch holding back against *Æneas*' eager hand; the phantom of *Æneas*; the gallant adventure of Nisus and Euryalus; the blushing, flowerlike Lavinia. No romanticist could paint more vividly. And there are in the phrases too a melody that can sometimes match that of Shelley, but that has always more of the Miltonic dignity, and a suggestive power that is the very essence of poetry. Poets have chosen them for titles of their poems or their books: —*per amica silentia lunae*⁴ (through the friendly silence of the moon); *ite domum saturae, venit Hesperus, ite capellae*⁵ (home with you, for you have cropped your fill; Hesper is coming; home with you, my goats); *ibant obscuri*⁶ (they passed in darkness). These last two words open a passage that should be quoted in its entirety:

Ibant obscuri sola sub nocte per umbram perque domos Ditis vacuas et inania regna: quale per incertam lunam sub luce maligna est iter in silvis ubi cælum condidit umbra Iuppiter, et rebus nox abstulit atra colorem.

(On they passed in darkness in the lonely night, through the gloom and

⁴ Yeats.

⁵ Clough used all but the last two words.

⁶ Thomas Edward Brown used this in the feminine form, *Ibant Obscurae*.

through the empty halls and ghostly realms of Pluto,—like a journey in the woods by the baleful light of a doubtful moon, when Jupiter has hidden the sky in shadow and from all Nature black night has stolen the color.)

The last line records a phenomenon which, when recorded centuries later by Lady Winchelsea, helped to assure her reputation as the earliest forerunner of the Romantic Movement. There are phrases in Vergil's poetry exquisite in the exactness of their diction—*Aeneas . . . avidus refringit cunctantem ramum* (*Aeneas* eagerly broke off the branch that held back against his hand); *cum tristis hiems etiamnum frigore saxa runperet* (while bitter winter was still splitting the rocks with cold). There are phrases of lovely melody—*litoraue alcyonen resonant, acalinthida dumi* (and the shores echo to the kingfisher and the brake to the goldfinch); phrases too that carry the imagination away with them—*extra anni solisque vias* (beyond the path of the year and the sun). Above all, there are those in which all these qualities of exactness and melody and suggestiveness are linked with the Vergilian tenderness—*tendebantque manus ripæ ulterioris amore* (and they were stretching out their hands with yearning for the further shore); *impositique rogis iuvenes ante ora parentum* (youths laid upon the funeral pyre before the eyes of their parents); *manibus date lilia plenis* (give me handfuls of lilies); *sunt lacrimæ rerum et mentem mortalia tangunt* (here tears are shed for human fate and hearts are touched by mortality):

the Virgilian cry,

The sense of tears in mortal things.

"Virgil is the representative poet of the Imperial idea and of the Latin Civilization on which both the Middle Ages and the modern world are based and built. But he is no less, he is even more, the poet in whom mankind have found the most perfect expression of their longings, their questionings, their aspirations; 'giving utterance,' in Newman's beautiful words, 'as the voice of Nature herself, to that pain and weariness yet hope of better things which is the experience of her children in every time.'"

¹ Mackail, J. W., *Virgil and His Meaning to the World of To-day* (Marshall Jones Company [c. 1922]), p. 100.

MACBETH: A STUDY IN SIN AND RETRIBUTION

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SHAKESPEARE was not a theologian. Neither was he a specialist in theories of morals. Yet no one who gets below the surface in the study of the tragedies of this greatest of playwrights can avoid coming into contact with the deepest, subtlest, and most far-reaching problems of theology and ethics. The reason for this is obvious. The one characteristic above all others which causes Shakespeare to loom pre-eminent among the makers of literature is his marvelous insight into human motives and human conduct. And no writer can deal with these phases of life without grappling with fundamental truth. Shakespeare is a theologian only to that extent to which theology is a part of life. He is an ethical teacher because in his depiction of the inner struggles of human beings he could not ignore questions of conduct.

Macbeth holds an undoubted place among Shakespeare's greatest plays. It has long been agreed that *Hamlet*, *Othello*, *Lear*, and *Macbeth* are the "four crown jewels of the carcanet." *Macbeth* is shorter than the others. Terrible as it is, it is less revolting than *Lear* and *Othello*. Although it is not so subtle or poetical as *Hamlet*, its language is picturesque, figurative, and surging. It is a record of the psychology of a crime from its inception when the weird sisters appear to Macbeth and Banquo on the desolate heath to the mental agony and world-weariness of the catastrophe. If we should search the whole range of language for a combination of words with which to express the central thought of this Shakespearean tragedy we would eventually return to Ezekiel's ever-to-be-remembered sentence: "The soul that sinneth, it shall die." Emerson says: "Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and end, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed." We should have to travel far to find a better illustration of the truth of these words than the one which we find in the chronicle of Macbeth's sowing the wind and reaping the whirlwind. First we see a man yielding to a temptation which has latent within it a punishment as inevitable and as gruesomely tragic as the initial crime itself. Next we see how sin begets sin and how it disintegrates the very

soul of the sinner. And, finally, we see the catastrophe of the life of a man so caught in the meshes of his own misdeeds that there is nothing left for him to do but die fighting with the futile desperation of a trapped animal.

The tragedy begins with external temptation coming to Macbeth through the prophecy of the witches. They approach him in the hour of his success. As one of the commanders of the army of Scotland's king he has driven the invader from the land and crushed a rebellion. At such an hour he has reason to be proud of his achievement and prestige. This might have been one of the reasons why the gate of temptation stood wide open when the thought of winning the throne by murder came to him. The time of success is always a time of danger. As Macbeth and his comrade, Banquo, cross the heath the three witches appear. They hail him as Thane of Glamis, Thane of Cawdor, and as "King hereafter." He is Glamis by his father's death. The Thane of Cawdor had rebelled and is in disgrace, but King Duncan, wise, gracious, and well beloved is on the throne.

Before the witches vanish they tell Banquo that his children will be kings, but he does not seem especially interested in their prediction. Yet no sooner does Macbeth hear their prophecy than he becomes so rapt that he stands as if in a daze. When they disappear he says, "Would they had stayed!" Just then Ross and Angus come to Macbeth with a message from King Duncan. They inform him that he has been made Thane of Cawdor. Then Shakespeare puts into the mouth of Macbeth a soliloquy which has too often been ignored by students of this drama:

This supernatural soliciting

Cannot be ill; cannot be good; if ill,
Why hath it given me earnest of success,
Commencing in a truth? I am Thane of Cawdor:
If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings;

Here already is Macbeth in the throes of temptation. If these lines mean anything, they mean that the thought of murdering Duncan has already come into the mind of Macbeth. Here would have been the time for him to have said, "Satan, get thee behind me." But what do the witches symbolize? Do they represent external temptation or temptation from within? In answer to these questions it can be said with considerable assurance that the witches symbolize nothing. Shakespeare was not an allegorist but a dramatist. The weird sisters are simply stage machinery,

of a kind very natural for a dramatist of this period to use. Shakespeare was primarily a practical playwright. In the writing of a drama his first thought was to produce something that would be effective on the Elizabethan stage. And the witches with their weird incantations and the gloom of the blasted heath all tended to furnish a dark and spectral background for a tragedy of gloom and ghastliness.

But it must not be forgotten that the witches were the medium through which temptation from without came to Macbeth. We must not, however, get it into our heads that the temptation coming from the prophecy of the witches was in itself sufficient to start Macbeth on the road of bloody handed crime. A suggestion from without that a man do evil may amount to much or little. That depends upon conditions within. The witches' words to Banquo made little or no impression upon him. It was different with Macbeth. From the very moment of the suggestion it became omnipresent in his thoughts and dominated his life. Why? Because his vaulting ambition had already suggested to him the acquisition of the throne by dark and devious ways. If Macbeth, before the opening of the play, had controlled the course of his thoughts, the witches' prophecy would have gone in one ear and out of the other. He was entirely susceptible to temptation because the soil had already been prepared.

The neophyte in the study of this tragedy mostly proceeds upon the assumption that Macbeth was a weakling forced into sin by a strong-willed, unscrupulous wife. That Lady Macbeth used all of her influence to force her husband's wavering resolution in the wrong direction no one can deny. We must remember, though, that in the play itself we have indubitable evidence that Macbeth thought of the crime before he had a chance to say a word to his wife about the matter. When it came to words, Lady Macbeth was the stronger of the two, but it was she who turned aside from the task of killing Duncan on account of his resembling her father "as he slept." Her bloody phrases are not to be taken at their face value. She was strong in words because she was weak in deeds. She was not so imaginative as her husband. She saw no bloody daggers; she heard no mysterious voices; no ghost shook its gory locks at her. But when her phlegmatic temperament gave away the disintegration was complete. With the more neurotic Macbeth there never was a total collapse. Lady Macbeth's love for her husband caused her to plan and actively co-operate in the murder of Duncan, but Macbeth traveled the rest of his path of crime without consulting his wife. The tragedy of the drama *Macbeth* is fundamentally the chronicle of the moral disintegration of the Scottish chieftain whose name it bears.

When Duncan comes to the castle Macbeth wavers. He halts between right and wrong. In what is probably the most thought-provoking soliloquy in the drama he reasons thus:

If it were done when 'tis done, then 'twere well
It were done quickly: if the assassination
Could trammel up the consequence, and catch
With his surcease success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come. But in these cases
We still have judgment here; that we but teach
Bloody instructions, which being taught, return
To plague the inventor: this even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.

Macbeth here shows himself to be a realist. There is no evasiveness. He faces the facts of the situation in all of their sordid ugliness. He knows that if he commits this sin he is teaching bloody lessons of which he will be the ultimate victim, that he is preparing a cup of poison of which he himself must ultimately drink. He is clear-visioned enough to see that in the slaying of Duncan he would set in motion forces which inevitably would bring him to disaster. Then he says, on this conviction of peril, "We will proceed no further in this business." But just a little prodding from his wife stimulates his unstable purpose, and he proceeds with his murderous plans.

Macbeth did not blindly stumble into the path of sin. On the contrary, he deliberately turned his steps in that direction. Like Faust, as depicted by both Goethe and Marlowe, with wide-open eyes and with the utmost deliberation he sold his soul to the devil. He had sufficient keenness of intellect to see the sinfulness of his sin and to weigh its consequences. His deficiency was not in clarity of insight. That he possessed to a high degree. But strength of moral purposing was lacking. To withstand temptation a man must have something more than a few vague compunctions against wrongdoing.

It has often been said that the telling of one lie necessitates another, and so on. In this regard a lie is not unique among deviations from rectitude. An isolated sin is a rarity. Sin always begets sin. After Macbeth had murdered Duncan, Banquo was the thorn in his flesh. Banquo knew too much. However, the witches had prophesied that Banquo's children should some day be kings. For this reason Macbeth decided that Banquo and his son, Fleance, must be put out of the road. Then, too, a personality like that of Banquo's was a continual rebuke to Macbeth:

Our fears in Banquo
Stick deep; and in his royalty of nature
Reigns that which would be feared. 'Tis much he dares,
And, to that dauntless temper of his mind,
He hath a wisdom that doth guide his valor
To act in safety. There is none but he
Whose being I do fear; and under him
My genius is rebuked, as it is said
Mark Antony's was by Caesar.

An unprincipled ambition always fears ability. A guilty conscience invariably trembles in the presence of rectitude. Inclination combined with policy to make it advisable for Macbeth to end the life of Banquo. When it came time to plan these new murders Macbeth did not hesitate. There was no weighing of pros and cons as was the case when Duncan was slain. Macbeth had proved an apt pupil in the school of crime. By the time that he had had Banquo killed all of his hesitations and qualms of conscience had vanished. He had reached the place where he could sin without shame or remorse. But the mills of God were grinding rapidly. Up to the night of the death of Banquo, things apparently went as Macbeth wished them to go. With the happenings of that night, however, the period of reaping began. The hired murderers succeeded in killing Banquo but Fleance escaped. A little later as Macbeth was about to seat himself at the banquet board with his courtiers around him the ghost of Banquo appeared to the murderous king. No one else saw the ghost, but Macbeth's paroxysms of fear added to the suspicions which were already in the air. His state of mind at this time was not due to the pangs of an avenging conscience. Ever since the murder of Duncan he had been living in a state of intensified excitement which had produced a condition of neurosis. Although he had entered upon his career of criminality without any illusions as to its outcome, he now began to cherish the hope that he could escape paying sin's inevitable wages. His moral deterioration had dimmed his vision. No longer could he see things as they were. And in pursuit of this evanescent hope he again visited the witches. They told him to beware of MacDuff, the Thane of Fife. They also bolstered up his courage by telling him that no man born of woman would ever kill him and that he would never be vanquished until Birnam Wood should move to the castle at Dunsinane.

He ruthlessly and without the shadow of a reason sends his murderers to the home of MacDuff with orders to spare neither women nor children. The whole flood of his evil nature seems to be let loose:

Each new morn
New widows howl, new orphans cry, new sorrows
Strike heaven on the face.

Dr. A. C. Bradley in *Shakespearean Tragedies*, possibly the greatest book on Shakespeare that has ever been written, points out that this was not the whole story of his degeneracy, but that vices of another kind start up as he plunges to the abyss. Malcolm says:

I grant him bloody,
Luxurious, avaricious, false, deceitful,
Sudden, malicious.

"Who," says Bradley, "would have expected avarice or lechery in Macbeth? His ruin seems complete."

Long before the final scene all doubts as to the impending doom of Macbeth are settled. Any reader of the drama can very readily see that after the murder of Banquo the avenging furies are dogging the footsteps of the king. Lady Macbeth's descent to Avernus is even more rapid. In Scene IV, Act III, we see her, self-controlled, calm, and resourceful, trying to keep her neurotic husband from exposing his misdeeds to the world. Next we see her in Scene I, Act V, walking in her sleep, attempting to wash hallucinatory blood stains from her hands and uttering words which could come only from a sorely charged heart. In the incipient stages of the career of crime of the Macbeths, Macbeth recoiled in horror at the sight of his bloody hands and said:

Will all Neptune's ocean wash this blood
Clean from my hand? No; this hand will rather
The multitudinous seas incarnadine,
Making the green one red.

But Lady Macbeth rebukingly replied:

My hands are of your color, but I shame
To wear a heart so white. . . .
A little water clears us of this deed.

These, apparently, are bold words, but this speech, like some others from the same source, must be taken with a few grains of salt. The very fact that in the sleep-walking scene she goes through the motions of washing her hands shows that the sight of the blood had filled her with a horror possibly even greater than that expressed by her less stoical husband. The last words which she utters upon the stage have to do with this inner revolt against the shedding of blood: "Here's the smell of blood still; all the perfumes of Arabia will not sweeten this little hand. Oh, oh, oh!" This scene shows that Lady Macbeth had learned through the most poignant agony that never can a "little water" wash the blood from the hand of a murderer, that the sins that are done "by two and two" must be paid for "one by one."

One of the most pathetically beautiful speeches in the entire play consists of Macbeth's words:

I have lived long enough: my way of life
Is fall'n into the sear, the yellow leaf,
And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have; but in their stead,
Curses not loud but deep, mouth-honor, breath,
Which the poor heart would fain deny, and dare not.

Here the pathos of the tragedy of the life of Macbeth reaches its climax. Not only must his heart have been torn with grief on account of what was, but the possibilities of what might have been must have intensified his sadness. Dante says in words which Tennyson has accurately and beautifully translated that "a sorrow's crown of sorrows is remembering happier things." And a man like Macbeth could have remembered a time when the sunlight of noble possibilities shone in the sky of his life. In this speech he again faces the truth. He knows that once glorious opportunities have been forever lost. He realizes that instead of an old age crowned with honor, love, and reverence, it is his lot to spend the sear and yellow leaf of life surrounded by treachery, hate, and horror.

And that he knows that he himself is responsible for the debacle of his career intensifies rather than mitigates the tragedy of his catastrophic old age. Dr. Robert South after depicting the sordid ugliness of the crowning years of a misspent life adds, "And yet as Youth leaves a man, so Age generally finds him." Macbeth had in him noble potentialities. Even in his ruin there is something majestic about him. In his hour of desperation he was man enough to face the truth of his own responsibility. Browning's Andrea del Sarto as he sits in the presence of his pusillanimous bungling, tries to lay the blame on the Deity and thus philosophizes:

Love, we are in God's hand.
How strange now looks the life he makes us lead;
So free we seem, so fettered fast we are!

In the *Rubaiyat of Omar Khayyám* the oriental poet compares men to helpless pieces moved to and fro upon the checker-board of nights and days by an almighty and invisible hand. The pseudo-psychologist of the twentieth century looks upon human beings as nothing more than biological machines predetermined by heredity and environment. But there is no fatalistic poison in Shakespeare. At the very center of his teaching is the idea of free will and individual accountability. Strains of Calvinism have been detected in Shakespeare. This is to be expected, for the leaven of the titanic Genevan was making itself felt in the England of the

Tudors and the Stuarts. The most militant Arminian could not deny that from this source there have emanated some of the noblest elements of the Anglo-Saxon heritage. But Shakespeare was never a predestinarian. His sturdy English common sense enabled him to see that man is the captain of his own soul; that at the worst he always has what Carlyle calls "freedom within necessity." Shakespeare does not necessarily have to give his dramatic characters a creed like his own. That, though, is what he does with Macbeth. The ideas of individual freedom and individual responsibility are the twin corner stones of the drama. Even in his moods of hopeless despair Macbeth himself is too big a man to whimperingly blame his adversity upon fate. Neither does one word of blame for Lady Macbeth escape his lips. He does not falter out, "The woman gave me of the fruit and I did eat." The play, *Macbeth*, is not only a study of sin and retribution, but it is also an exposition of the old, deeply based, widely ramified truth of human freedom.

There was nothing for Lady Macbeth to do but die, probably by her own hand, but to Macbeth was given the privilege of putting on his arms, grasping his sword and fighting with the abandoned bravery of despair. The witches' prophecies had apparently filled him with hope, but down beneath the surface there was something of a fear that the instruments of darkness had lied to him. Some of his bold, defiant words, based on the predictions of the witches, do not ring true. His speeches in the last act do not savor so much of confident exultation as they do of frantic desperation. Everybody who comes into his presence is greeted with curses, and he utters these words saturated with the gloomiest and most unmitigated of pessimism:

To-morrow, and to-morrow, and to-morrow,
 Creeps in this petty pace from day to day
 To the last syllable of recorded time,
 And all our yesterdays have lighted fools
 The way to dusty death. Out, out, brief candle!
 Life's but a walking shadow, a poor player
 That struts and frets his hour upon the stage,
 And then is heard no more. It is a tale
 Told by an idiot, full of sound and fury,
 Signifying nothing.

This passage should not be passed over without quoting a sentence which Bradley has written in regard to these words: "How strange that this judgment on life, the despair of a man who knowingly had made mortal war on his own soul, should be frequently quoted as Shakespeare's own judgment, and should even be adduced in serious criticism, as a proof of his pessimism?" It must not be forgotten that Shakespeare was a drama-

tist and that as such every sentiment which he puts into the mouth of a character should not be regarded as a part of his own philosophy of life. In a special sense this creed of despair is not Shakespeare's but Macbeth's.

When he finds that Birnam Wood is apparently moving toward Dunsinane and that the circumstances of MacDuff's birth were abnormal, he knows that the witches had misled him, that the "juggling fiends" had "paltered with him in a double sense." Then he knows that death is all that remains, and dies as he fights with MacDuff.

Realist as he was, Macbeth, rather against his own intuitions, had allowed the instruments of evil to lead him into the corner from which there was no escape. Instead of judging the words of the weird sisters by the ordinary standards, he had believed them not because what they said was convincing, but because he wanted to believe them. By this time he had so disintegrated that it had become hard for him to distinguish between truth and falsehood. Sin always blinds the vision. One of the punishments of the liar is that eventually he reaches the place where it is impossible for him to distinguish between truth and falsehood. The sensualist becomes vilely animalistic. To go back to the jungle ethically transforms a human being into a beast of the jungle. Predatory living dehumanizes. All sin is self-punishing. Macbeth met with retribution long before the sword clove his flesh. What Macbeth had become was as great a punishment as what befell him.

In the old Greek dramas the avenging furies followed in the wake of him who had wronged his fellow-man. Especially is this true of the dramas of Æschylus. After a man goes from crime to crime his measure becomes full. Then Justice gives the word and the sinner is smitten. The Greeks tried to work out an even balance between wrongdoing and retribution. Shakespeare does not do this. In explaining his reason we come back to the place from which we started. Shakespeare was an interpreter of life. And the world is not built on an exact tit-for-tat basis. At least our clearest human insight has never been able to discover such a perfect interaction between sin and punishment. Not always in Shakespeare do the characters deserve all that happens to them. Romeo and Juliet marry in haste, and death for both is the result. They were guilty of indiscretion and bad judgment. Yet these two offenses do not always receive or deserve capital punishment. Hamlet's worst defect was that of procrastination, but he is killed in the last scene of the last act. In Shakespeare many characters are punished as badly for their mistakes as for their outright sins. This is sometimes revolting to our sense of justice. But do not things work that way in life itself? We do not live

in a world where the balance between deed and reward, deed and punishment is perfect. Patient merit endures misfortune after misfortune and unmitigated rascality flourishes. This condition is one of the most convincing arguments for reward and punishment in the world to come. We must believe in recompense in the beyond in order to believe in a just God.

Yet villains do not escape in Shakespeare. The first reason for this is dramatic. The Elizabethan audience had to be pleased. If Shakespeare had allowed Macbeth, Claudius, Richard, and Othello to escape, his dramatic popularity would have suffered a speedy eclipse. Iago, the most undiluted villain in Shakespeare, is alive at the end of the play, but the sense of justice, or the thirst for blood, of the audience is appeased by being given a reason to hope that he is being reserved for the future. Is Shakespeare's only reason for this inevitable punishment of the sinner dramatic? This question can be answered in the negative. If Shakespeare had perverted truth in order to please his audience, his drama would long since have been buried in the valley of oblivion. Iagos, Richards, Othellos, and Macbeths find that the crime cannot bring with "the surcease success." He that soweth to the flesh shall of the flesh reap corruption. The wages of sin is death. Dr. August H. Strong, once president of the Rochester Theological Seminary, has referred to Shakespeare as the "greatest poet of secular humanity." In Macbeth we have a lay sermon on the sinfulness of sin, preached by a preacher who saw more deeply into the facts of life than any other man who has expressed himself on the pages of literature.

THE ANTIQUITIES OF UR

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WORLD-WIDE interest has been aroused by the reports of additional discoveries announced from the joint expedition of the British Museum and the University of Pennsylvania to Mesopotamia. As one who was doing research work in Europe last summer, it was a great privilege to be permitted when visiting the British Museum to look upon many of the relics which had been placed on exhibition, as well as listen to the lectures given there relating to the results of the C. Leonard Woolley excavations into the ancient city of Ur of the Chaldees. But this privilege proved also unique in that the bulk of the antiquities shown there at this time made the largest collection ever gathered together with replicas of others belonging to Bagdad and Philadelphia, and the complete collection has since been divided between the British Museum and the Museum of the University of Pennsylvania and will never be viewed again as a whole exhibition.

Most of the objects shown had been taken from the cemetery, the excavation of which was the main task of the winter. During the second half of the season, which was the seventh in which these discoveries had been made, they cleared the courtyard of the great Temple of the Moon-God. Trial shafts sunk below the level of the graves in the cemetery produced evidences of the earliest occupation of the site yet shown to them, and experimental work on the line of the city walls gave for the first time some idea of the city defenses in the time of the third and succeeding dynasties 2300 B. C. and onward.

THE CEMETERY

On this site they had been excavating for three seasons in succession, and though not yet complete, more than fourteen hundred graves were recorded. Our attention had been called to several elaborate charts prepared as plans of the area, and the graveyard was disclosed under the southeast end of the Temenos enclosure, as that was defined by the great wall which Nebuchadnezzar placed around it about 600 B. C., but at the time the graves were made the configuration of the site was very different. Then the early town occupied a hill, which was composed of ruins of yet earlier habitations, ringed in by a wall of defense.

For ages the inhabitants had been accustomed to throw their house-

hold rubbish out over the wall top, where it formed a great talus sloping down to a water course running at the foot of the mound. At times in periods of prosperity the town outgrew its boundaries and dwellings were erected on the slope, but such periods were shortlived, and the ruins of these extramural buildings were soon buried under fresh outpourings of refuse from the town proper. The rubbish heaps spread farther out from the wall face, and even at some distance from it attained a depth of thirty or forty feet.

Probably a long interval elapsed before the time when the rubbish dump ceased to be employed as such and was utilized as a burial ground. Exact dates cannot be established, but the change seems to have taken place not earlier than 3500 B. C., and possibly not later than that. Among those first buried here, it seemed, were those kings whose tombs yielded the astonishing treasures shown in this exhibition. Naturally attracted by the presence of these great and probably deified personages, the ordinary citizens began to dig their own graves as near as possible around the royal tombs; then, as the memory of them faded, or their location was forgotten, the royal precincts were invaded and commoners' graves were dug down into the shafts of the old kings' tombs. The later of these intrusive burials are shown by the character of their contents to belong to a period just before the first dynasty of Ur (3100 B. C.), while a few overlay into that dynasty. The rough time limits for the early cemetery are therefore from 3500 to 3200 B. C.

After the first dynasty of Ur there is a gap, during which the graveyard was not used. Then comes a fresh series of graves, distinguished by different types of pottery, weapons, and personal ornaments. Inscriptions on cylinder seals set the date to the time of Sargon of Akkad, 2700-2600 B. C. These were the last interments. Under the kings of the third dynasty of Ur (2300-2180 B. C.) buildings encroached on the cemetery site, and by 2000 B. C. the whole had been leveled and built over. Some royal and early tombs had been plundered soon after they were made; then the building operations led to finding and robbing many graves of both periods.

Both in the early cemetery and in that of the Sargonid age the normal type of grave is the same. A rectangular shaft was sunk in the soil, about 6 feet by 5, and at the bottom of it was placed the body, either wrapped in a roll of matting or inside a coffin, which was usually of reed matting or wickerwork, strengthened by wooden uprights, but of wood or clay. With the body were put personal belongings—beads, a cylinder seal, a knife or dagger, the pin fastening the cloak on the shoulder, and by the hands a cup or bowl of metal, stone, or

clay; the body lay on one side with legs slightly bent and hands brought up in front of the face. There was no regular orientation. Along the side of the shaft not occupied by the body or coffin were ranged the other offerings—vases, weapons, etc. In the prehistoric graves, the development as shown by the grave furniture is not so clearly marked; while there are differences during these periods, yet on the whole the civilization seems to have been relatively static. But between them and the Sargonid graves there is an absolute break. The forms of the clay vases are entirely changed, the old socketed axe gives place to a new and much inferior type, cylinder seals show a new character, and styles in personal ornament have altered. The change is explained by and proves the long lapse of time separating the two cemeteries.

We saw the contents of many Sargonid graves exhibited, one particularly rich, for from it came many stone and copper vessels, weapons, and ornaments of gold. A set of gold fillets encircled the head, and necklaces most complicated for a man; heavy bracelets were worn on both wrists and gold finger rings. Two lapis lazuli cylinder seals with gold caps and a gold amulet in the form of a standing goat were particularly fine. It appears that in the Sargonid period a favorite adornment for women was a narrow gold ribbon twisted round two locks of hair which were fastened one above the other in a straight line across the forehead. This fashion was illustrated there by several examples.

THREE GRAVES

The excavators had discovered three graves of special interest. One of them, a stone-built royal tomb, had been plundered and but a silver lamp and fragments of a decorated scepter remained of any importance. But it proved one of the largest tombs found, 42 by 29 feet, of rough limestone rubble plastered within with smooth cement. It consisted of four chambers, of which the two long side rooms were roofed with corbel vaulting, and the square central chambers were domed, which illustrate an earlier stage in technical development of roof construction than found elsewhere in the cemetery.

The second grave was extremely elaborate, and threw new light on the ritual of a royal burial. The shaft sunk in the soil was rather small and about thirty feet deep; at the bottom was a single-chambered stone tomb surmounted by a dome. This building, with a little open court on which gave the door of the chamber, occupied the whole area of the pit. This grave was undisturbed. Against the front of the blocked-up door lay a number of clay vases and the skeleton of a sheep, and other carcasses of animals littered the court; they represent the sacrifices offered at the

closing of the tomb. The roof of the building was standing intact, and though the decay of the timbers used as centering in the course of construction had left open holes in the masonry, yet very little earth had found its way through these, and the interior was clear. Over the top of everything lay a powdery film of rotten wood, the beams and planks of the false ceiling, through which showed some of the objects. On a brick floor were stretched five bodies, four being the bodies of servants, one that of the principal and presumably royal occupant of the tomb. It was that of a woman. On the head was the normal headdress of gold ribbons, wreaths, etc., and round the neck were chains of gold and carnelian. She wore gold earrings and finger rings, and her dress was fastened with a very large curved pin of gold with a carnelian head; her cylinder seal was of gold, unique as yet in the disclosures of the excavations. By her hand was a fluted tumbler of gold, and scattered about were vessels of copper, stone, and clay, among them a large limestone "offering table." However, we were more interested in the side-screen sectional drawing pointed out by our lecturer at this time, since it showed us the arrangement of the filling of the pit shaft. As soon as the earth poured back into the pit had reached half-way up the outside of the dome, it was leveled and fires were lit on it at the four corners of the shaft and, judging from the broken clay vessels found with the ashes, it was shown that some kind of funeral feast was celebrated. On one side of the chamber was built a drain of terra-cotta rings, presumably for votive libations; circular libation pits having been noted in connection with other royal tombs. Then more earth was put in, and when the dome was well covered there was built inside the shaft a square enclosure with walls of crude brick, the space between these and the pit sides being filled in solid. Within the enclosure the filling was done by degrees. The earth was beaten down hard, and on its surface were placed offerings of clay vases; then came successive layers of earth, topped with harder clay, and of offerings, including subsidiary burials, presumably those of sacrificed dependents. Higher up a cross wall was built down the middle of the enclosure and a brick vault constructed from it to one side wall; in the chamber thus formed there was a regular burial, consisting of a wooden coffin containing a body with full equipment, and alongside it many vases of clay, stone, and copper, a wooden box which probably had contained clothes, since it was found empty; and a second box in which were two gold-bladed daggers and a cylinder seal inscribed "Mes-kalam-dug the King." The vault and the upper parts of the walls had been destroyed by intrusive burials of later date; but it is probable that this chamber, too, had been buried to a considerable depth, and that the final feature of

this composite grave had been a funerary chapel erected on ground level above the shaft.

The third grave proved the largest "death-pit" they found. It was shown by chart to be 27 by 25 feet and by the exhibits taken there, to be remarkably rich. There were no less than seventy-four bodies arranged carefully in overlapping rows. Near the door lay six bodies of men-servants carrying daggers and other weapons; the remaining sixty-eight were women, and nearly all had gold ornaments. Four of the heads were shown to us exactly as they lay on the ground. This is how it was done. After the earth had been cleared away, without disturbing the ribbons, beads, and other objects, boiling wax was poured over the broken skull and its ornaments, and waxed cloth pressed over them; then the earth was undercut; the head turned over, cleaned, and waxed, and so was removed in a solid mass. For exhibition purposes the surplus wax was melted off and the head set in plaster, but no disturbance of the objects from the time of discovery. Other headdresses were removed piece whole, and are shown after cleaning with the beads, etc., restrung. The best has been mounted on a head molded over a female skull of the period. Many of the women wore big silver combs that were decorated with inlaid flowers which were much decayed, while many had hair ribbons of silver instead of gold. In one case a woman failed to put her ribbon on, and it was found rolled up in her pocket; and in this case we find the metal was well preserved.

The most striking of the relics, however, proved the two lyres, which were found lying at the other end of the pit. The most magnificent was constructed over a wooden frame which had decayed away entirely and has been replaced by new woodwork; fortunately the mosaic decoration was found in place and gave measurements for exact restoration. The gold bull's head on the sounding-box proves the finest example of animal sculpture in metal yet discovered at Ur.

Two other lyres were of wood overlaid with very thin silver plate; with wood perished; silver spoiled; and edges flattened by the weight of soil. It was told that a workman reported two holes running down vertically into the soil. Sticks were placed in the holes and plaster-of-Paris poured down them, and the result was a cast of the original instruments made in the mold of the earth. So exact was the impression left by the vanished wood that even the joints can be distinguished. A remarkable fact was that when the earth was cut away to release the cast there were visible the powdery traces of the ten catgut strings.

In another pit another lyre was found with woodwork completely perished, on the sounding-box of which were a very fine copper bull's head

and a set of plaques having shell silhouetted figures against a mosaic background of lapis. When first found an important fragment of the mosaic, the heads of the donkeys drawing the king's chariot, was missing; separated from the main panel it had been removed with the waste earth before the existence of the panel itself was known and, escaping detection, had been thrown away. This had since been found on their spoil heaps and had been replaced, completing the picture.

Among the objects from the non-royal graves of the early period we saw a diadem found on a child's head, in the front of which are a roundel of lapis and carnelian cloisonné work on gold and two filigree roundels originally set against disks of silver; an alabaster lamp decorated with a figure of a man-headed bull in relief; a painted clay pot of a sort unique in the cemetery; a silver bowl with repoussé design of wild goats walking in mountainous country—the first example of this technique yet found in the cemetery; remains of a diadem like that of Queen Shubad, decorated with gold figures of animals and with clusters of pomegranates; a copper head of a demon with human face and the ears and horns of a bull, perhaps from a harp or from an independent figure—the half-human, half-bull monster is familiar on cylinder seals, but this is its first occurrence in sculpture in the round.

THE INSCRIPTIONS

In the rubbish heap in which the graves were dug, and low down it, at about the level of the lowest graves, there were found a great number of clay tablets inscribed in an archaic semi-pictographic script. These are much older than the tombs. The oldest type of Mesopotamian writing known is the stone tablet with purely pictographic script discovered at Kish. These Ur tablets, with those of Fara and of Jemdet Nasr, illustrate a more advanced stage in the art. The inscriptions on cylinder seals found in the early tombs are linear, that is, the original pictures have become lost in purely conventional characters, but these are still made up of straight lines instead of the wedge-shaped elements of fully developed cuneiform. The fully developed script is illustrated in the museum by a selection from a collection of tablets found in a chamber on the city wall and dating from about 2000 B. C.

THE FLOOD

Underneath the rubbish in which the graves were dug was found evidence of a great flood which it is impossible not to identify with the flood which, according to the Sumerian annalists, marked a breach in the continuity of the land's history. In the king lists, drawn up by Sumerian

scribes about 2100 B. C., the flood is merely noted of Uta-Napishtim, who, warned by a god of the coming disaster, built an ark and embarked on it with his household and his domestic cattle, and so survived when the town of Shuruppak, where he lived, and "all the earth," meaning all the Euphrates valley, was overwhelmed by the waters. He saw the destruction of his world; then, as the flood began to abate, sent out a dove, which three times returned, and later a raven which, finding foothold in the shallow waters, did not come back; and at last the ark grounded and Uta-Napishtim came forth and offered sacrifice to the gods. The story is in substance, and sometimes in phrasing, reproduced by the Noah story in Genesis, which must go back to the Sumerian original.

Our oldest graves are by a few centuries older than the first dynasty of Ur and therefore belong to the period assigned by the king lists to the first dynasty of Erech, which was the second dynasty ruling Mesopotamia after the flood. The rubbish in which the graves are dug is necessarily older than they, and its lowest strata must be very much older and might well date back to the beginning of the first dynasty after the Flood (that of Kish) if we decide, as we must, to disregard the fantastic longevity attributed by the king lists to the early kings. Chronologically, therefore, their discovery is consistent with Sumerian records. The character of the discovery is best understood by reference to a section of the mound shown on a side screen exhibited there. We saw that below the rubbish thrown out from the early or postdiluvian town comes a great bed of water-laid clay having a maximum thickness of eight feet; it is absolutely clean, homogeneous, and not stratified in any way, so must have been deposited all at one time. It lies against an older mound, part covering the lower slope, part running down into a water course at the mound's foot; its upper surface has been to some extent cut down by a later water course flowing in the same direction, but at a higher level. Underneath the clay, near the former stream bank, they found fresh strata of occupation witnessed by numerous flint flakes and instruments, pottery fragments, and a burnt brick. All of which we witnessed in a desk case in the exhibition. Trial pits which had been sunk farther up the original mound produced more bricks and pottery of the same types, so that here, too, they seem to have penetrated to the antediluvian town levels.

The bricks are of a shape and character not found in any later period. Of the pottery, the bulk, wheel-made and undecorated, resembles both in ware and in forms that which is found in the rubbish strata above the clay bed and in the earlier graves, so that as far as the plain pottery goes they have evidence of a continuous tradition lasting over a very long period into historic or semi-historic times. But with it they also found two

classes of pottery giving opposite results. The first of these consists of wheel-made vessels which, after potting, were dipped into a slip bath of much finer watery clay, pink or cream in color; part of this slip was then wiped off so as to expose the coarser and differently colored body clay in a rough pattern. This slip-decorated ware has not been noted in any higher levels at Ur; it has been found in the lowest strata yet reached at Kish. The second class consists of the painted pottery familiar to us from al'Ubaid, Eridu, and from stray finds at Ur and other southern sites. Hitherto the evidence tended to show that it was extremely early, but it had never occurred in a well-stratified area or in conditions very decisive as to date. In the graves no pottery of the type has ever occurred; in the post-Flood rubbish mounds the thousands of tons of soil which they have excavated have produced not half a dozen stray fragments. Under the clay bed and in the (presumed) pre-Flood levels of the town it is common and obviously in place.

On the one side, then, there is an historical continuity unbroken by the Flood; on the other there is a definite breach. The fact that two types of pottery which undoubtedly have Northern affinities now disappear, while a third persists into a period in which Sumerian predominance is unchallenged, may mean that in the pre-Flood epoch the population of the south country was composed of two elements, and that one of them, the Sumerians, survived while the other perished. According to their own traditions the Sumerians introduced civilization into the Euphrates valley and were the first city-builders there—and the finding of burnt bricks in the pre-Flood strata should prove that Ur was an antediluvian Sumerian city—while the other inhabitants were comparative savages who would live in open villages of reed huts such as they discovered at al'Ubaid. Shurupak, where Uta-Napishtim lived, is described as being so built. The walled city of Ur may have survived the Flood, as did the cities of Sippar and Lagash according to the king lists; the non-Sumerians living outside would have fallen victims to it. This would explain how the Sumerians acquired that complete control of southern Mesopotamia which they enjoy when history opens.

No agency other than a flood of great magnitude could have produced the eight-foot clay bank; and the Uta-Napishtim deluge, which agrees in date with the position of this bank in the strata series, could only have left this kind of record of itself. The cultural conditions shown by the strata above and beneath the clay deposit accord with what little information we can wrest from the legends and go far to explain what has been the chief puzzle in Mesopotamian archæology—the existence of the painted pottery and its disappearance.

THE TEMPLE OF NANNAR

Work on this, the principal temple of Ur, has been going on for several years and was finished last year with the clearing of the northeast end of the great courtyard. Few objects were found, but the character and history of the building were satisfactorily established. The temple was founded by King Ur-Engur (Ur-Nammu), c. 2300 B. C., but was not finished in his lifetime, and had to be completed by his son Dungi. The courtyard, raised above the surrounding level so as to form a terrace of approach to the higher platform on which the Stage Tower of Ziggurat (also Ur-Engur's foundation) stood, was entered by a single gateway on the northeast and was surrounded by storerooms and service chambers. In the southwest wall a doorway and a flight of steps led to the sanctuary, built on the upper platform against the side of the Ziggurat. As the plan we looked upon shows, the temple was laid out on broad lines, and the open court formed a splendid foreground for the huge mass of the Ziggurat which, with the shrine on its summit, was really the nucleus of the design.

Bur-Sin, Ur-Engur's grandson, added one more to the altars erected in the courtyard. One of the early kings of the succeeding dynasty of Isin introduced a more serious change, for at the southeast end he put up a tower which occupied nearly half the court's area. This is now ruined almost to floor-level, but there can be traced in it the remains of a curious little walled-up chamber which must be connected with some religious mystery. A later ruler, Sin-idinnam, still further diminished the open space by a base or altar of solid brick whose foundations go down twenty-four feet below the pavement. Later still, the whole of Ur-Engur's building was razed to the ground, the terrace enlarged, and a new temple, on the original plan but on a somewhat larger scale, was put up apparently by Warad-Sin, the Elamite king of Larsa, about 2030 B. C. Subsequent rebuildings by Kuri-Galzu (c. 1400 B. C.), by the Assyrian governor Sin-balatsu-ikbi (650 B. C.), and by Nebuchadnezzar (600 B. C.), followed almost exactly the lines of Warad-Sin's temple.

THE CITY WALL

At the end of this season experimental work had been done on one of the mounds on the line of the wall of the inner city. The substructure of the wall proved to be a rampart of mud brick; taking the place of an earth rampart; along the top of which would run the wall proper. The original rampart, dating from the time of the third dynasty of Ur and probably the work of Ur-Engur (c. 2300 B. C.), had a sharply sloped outer face and was backed up behind by the earth of a raised terrace

forming the occupation level of the town, the houses of which were thus set out of reach of the annual inundation of the valley. The rampart was about twenty-six feet high, and from its back to the foot of its outer face measured no less than seventy-five feet. On the section excavated none of Ur-Engur's superstructure survived, and the earliest burnt-brick walls were of about 2000 B. C. By this time the rampart had been reinforced by two revetments, giving to it a total width of ninety-three feet, and a row of houses had been built along the top of it, their continuous back walls forming the battlements. As they were constructed with bricks bearing royal stamps they must have been of an official character, and probably were quarters for the defending troops. In the houses and under their floors were found many tablets and numerous tombs of the Isin and Larsa periods (2100 to 1900 B. C.).

Remains were found of a long gateway added by Kuri-Galzu (1400 B. C.) and of an extra-mural fort of later date, but the excavation of these had not been completed. All we looked upon and all we learned from this remarkable exhibition showed us that the site is of great interest, calling for fuller exploration, and news reports of late have come to hand that speak of further valuable discoveries since made.

THE OPTIMIST

THE Christian, like his Master, looks
At the social world from above,
And from that point of view obtains
His courage, hope, and love.

A wider comprehensiveness
Is in that calm survey;
In quietness and confidence
He holds his happier way.

The brightening, broadening life of man
Shall yet his faith fulfill,
And the Golden Age of the Golden Rule
Enthroned the Father's Will.

BENJAMIN COPELAND.

Buffalo, N. Y.

LOST: THE TASK OF THE HERESY HUNTER

FRANK EDWARD DAY

Minneapolis, Minn.

ABOUT fifty years ago "heresy hunting" was a rather common occupation in the church world. Doctrines were considered all-important. The different schools of theology were quite militant. The Arminian Methodist was hostile to the Calvinistic Presbyterian. The latter boasted that he alone really supported the sovereignty of God, and pooh-poohed the little deity recognized by the Arminian as one who could not decree the election and damnation His wisdom willed. The Arminian gloated in the irony of Richard Watson, who satirized the "Moderate Calvinism" of Richard Baxter, who had acquitted God of responsibility for peopling hell by a decree, by declaring that salvation was a matter of an escape from a coming storm, the refuge from which was a score of paces distant. One man could take more than a score of steps—he would be saved. Another could take less and he would be damned. Of this Doctor Watson said in his *Institutes*, patterned upon the skeleton of Calvin's famous volumes bearing that name:

"Doctor Baxter seems not so much concerned with showing how man may be saved, as he is in demonstrating how, with some show of reason, God could damn him."

The daily press of a half century ago carried as an exciting bit of news the story of the trial of Dr. H. W. Thomas, a Methodist minister in Chicago who had expressed doubts as to an eternal and burning hell of material fire. Doctor Thomas lost his standing as a Methodist minister, and lectured through the country on "Doubt," drawing great throngs to hear him, announced as he was as "Doubting Thomas." He attracted a large following and maintained a liberal church in a loop theater in Chicago, and people who supported his evangel were looked at askance by the faithful who yet held to the Dantean idea of the burning pits of woe.

Even in my early ministry revival meetings were generally followed by community debates as to the exclusively proper form of baptism, and immersion, pouring, and sprinkling were the themes of bitter discussions carried on in churches, where the effective calls to repentance had been made in burning sermons so recently. I have known of communities attending such discussions in throngs crowding the largest halls, where many a new disciple gave up his faith in the resultant confusion, while

the battle of words was waged so bitterly that friendships of long standing were often broken up, never to be restored.

Of course, even that day was an improvement upon the times when debates were staged to determine how many angels might dance upon the point of a cambric needle, as a test of God's omnipotence. Now, how narrow seem the views which inspired all the discussions to which I have referred.

Thank God, that day is over. A new day has dawned. The debates which drew great congregations in consideration of eternal punishment, predestination, and baptismal forms would not attract the proverbial "baker's dozen" to listen, in this, a better day.

Mr. Wesley himself, of whom Dr. J. H. Kellogg of the great Battle Creek Sanitarium once said to me, "Mr. Wesley's book on *Physic* was centuries ahead of the science of his day, and many points he urged are taught our students in Battle Creek," held to the idea of a material fire in hell. Speaking against the oft-urged argument that fire destroyed all material it touched, Mr. Wesley referred to the *linum asbestum*, an "incombustible flax." A handkerchief was made of this, and then in the British Museum had been submitted to the hottest fire in tests and was unconsumed, its very weight remaining undiminished. I quote Mr. Wesley, the scholarly and progressive thinker of the eighteenth century, who never appeared as a heresy hunter and whose tolerant soul desired "a league defensive and offensive with every soldier of Jesus Christ."

"Here, therefore, is a substance before our eyes, which even in the present constitution of things (as if it were an emblem of things to come) may remain in fire without being consumed."

He had argued (his language being the following) that while fire seems, under the present nature reign, to consume all its fuel,

"the present laws of nature are not immutable. When the heavens and the earth shall flee away, the present scene will be totally changed; and, with the present constitution of things, the present laws of nature will cease. After this great change, nothing will be dissolved, nothing will be consumed any more. Therefore, if it were true that fire consumes all things now, it would not follow that it would do the same after the whole frame of nature has undergone that vast, universal change."

With evident approval and acceptance of the meaning of the illustration, Mr. Wesley quotes "a fabulous story . . . concerning a Turkish king,"

"who after he had been guilty of all manner of wickedness, once did a good thing: for, seeing a poor man falling into a pit, wherein he must inevitably have perished, and kicking him out, he saved his life. The story adds, that

when, for his enormous wickedness, he was cast into hell, that foot, wherewith he had saved a man's life, was permitted to lie out of the flames."

Continuing his discourse, Mr. Wesley adds the comment:

"But allowing this to be a real case, what poor comfort would it be! What if both feet were permitted to lie out of the flames, yea, and both hands, how little would it avail. Nay, if all the body were taken out, and placed where no fire touched it, and only one hand, or one foot kept in a burning, fiery furnace; would the man, meantime, be much at ease? Is it not common to say to a child, 'Put your finger into that candle; can you bear it even for one minute? How, then, will you bear hell-fire?' Surely it would be torment enough to have the flesh burnt off from only one finger. What, then, will it be, to have the whole body plunged into a lake of fire burning with brimstone?"

What a commentary on the horrible appeal to a child's fears, in that material age! Mr. Wesley indulges this climax:

"As for our pains on earth, blessed be God, they are not eternal. . . . When we ask a friend that is sick how he does: 'I am in pain now,' says he, 'but I hope to be easy soon.' This is a sweet mitigation of the present uneasiness. But how dreadful would his case be if he should answer, 'I am all over pain, and I shall never be eased of it. I lie under exquisite torment of body, horror of soul; and I shall feel it forever!' Such is the case of the damned sinners in hell. Suffer any pain, then, rather than come into that place of torment."

These ideas dominated the thinking of a half century since. For the rejection of this daring literalism and materialism of Wesley, common to his and former days, Doctor Thomas was forced out of the ministry of the Methodist Episcopal Church. Would even Mr. Wesley's superb voice and accomplished oratory attract thousands to the Moorfields with such a message to-day in England, or arouse a wide interest in any modern tabernacle in America?

The problem of destiny and retribution does not enter the rejection of Mr. Wesley's materialism. All philosophy is saturated with the belief in the sure consequences of evil and persistent and impenitent sinning.

"Of all sad words of tongue or pen,
The saddest are these, 'it might have been,'"

are applicable to a far more serious matter than a judge's passing fancy of pretty Maud Muller, raking grass in a meadow. They reach to every interest of life's choices and determinations. And, of course, giving heed to the orientalisms of Jesus, we gather that he taught that the immediate lot of the impenitent wicked is one of unutterable loss, prompting the despair he pictured at the impending fall of Jerusalem:

"Then shall they begin to say to the mountains,
Fall on us: and to the hills, Cover us."

No philosophy has yet erased from human conscience and conviction the rational conclusion that sin works a fearful penalty, and, if persisted in, the gospel offers no revelation of a remedy. But how decimated would be the ranks of Methodism's ministers if the acid test of that group's membership were, "I believe as Mr. Wesley did, as to a material hell-fire."

Orthodoxy has a new meaning. In that material past, indeed, it was true: "Orthodoxy is my 'doxy.' Heterodoxy is the 'doxy' of the man who disagrees with me."

Fifty years ago we were so sure of matters that when a man joined the church he was numbered among the saved. People were named "professors" and "sinners." Not everyone in the church was saved, to be sure, for there were tares among the wheat. But, in a way, everyone outside of the church was damned, and ministers dreaded officiating at the obsequies of the man who did not belong to the church no matter how good he was. I, myself, brought no little adverse criticism upon my innocent head in my first pastorate because at the funeral of a man of high character, with a confessed faith in Christ and a doer of deeds which expressed the Christ Spirit, but who had never joined a church—because, forsooth, I dared hold out the hope of his acceptance at the gate of heaven.

All this is now changed, except in the sacerdotal and sacramentarian churches, and even a Roman prelate once held out hope to a company of Protestant ministers who had enjoyed fellowship with him and several other priests in an ocean voyage, and who had said, "Here we are, men of like minds and ideals, and yet as we part we shall never meet in the blissful land because your church holds, '*Ne salve ex cathedra*' (no salvation outside of the church)." He smilingly said: "O, you are mistaken. We have a doctrine which covers this case. There are such men as you who are '*unconscious Catholics*.'"

In this revolution peace has come to warring Protestantism, and the task of "Heresy hunting" and "Heretic baiting" seems to bid for candidates in vain. The followers of Wesley, reputed as "Hell Fire Believers," never ask a question as to one's opinion upon the matter of hell, as to which nothing is hinted in "The Twenty-five Articles of Religion," as they welcome new members to their communion. There are Baptist community churches which provide an acceptable form of associate membership to those who have not been immersed, with all the privileges of communion, as there are hosts of Disciple churches (ironically dubbed "Campbellites" in those bitter days), who receive unimmersed members from other churches without asking a question as to baptism. The evidently

sincere proposals for organic union between the Calvinistic Presbyterians and the Arminian Methodists, with negotiations seriously including the Protestant Episcopalians, are not likely to be realized immediately. However, they are symptoms of the new day, when the essentials of Christianity are seen to inhere in other lines than agreement in creed and ritual forms.

Why! in that old day of "Heresy hunting," Methodists looked upon Presbyterians and Congregationalists as impious and irreverent because they stood in prayer, and Presbyterians defended themselves by quoting from 1 Kings 8. 8: "And Solomon stood before the altar of the Lord and spread forth his hands unto heaven," as the introduction to his age-famous temple dedication prayer, while the Methodists retorted by saying that in 2 Chronicles it was recorded in introducing the same action, differently, the language there being explicitly favorable to their plea for the kneeling position, adding a detail which showed that Solomon stood upon his KNEES:

"For Solomon had made a brazen scaffold of five cubits long, five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and KNEELED down upon his knees before all the Congregation of Israel, and spread forth his hands toward heaven."

Possibly this was only the exercise of a critical choice in interpretation of the Scripture text, to harmonize which was a problem in determining the difference between tweedledum and tweedledee. But to-day far the greater number of Methodist ministers officiating at a service of worship and sermon offer their pastoral prayer standing.

In that day and until 1924, the Methodist Episcopal Church made a test of membership little short of ridiculous. At the door of the church, when a probationer (whence have such gone now?) was received into "Full Connection," one of the questions was: "Do you believe in the doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?" Here is an affirmation of the acceptance of a Confession of Faith, involving many of the most disputed tenets and assailing what we term the "Errors of Rome." To intelligently assent to these professions requires a study of the profoundest discussions of Christian polemics. Many of us have spent a lifetime in the consideration and study of these great contentions, and are yet unable to state clearly all that is involved. Yet we required business men, whose time was full of practical problems, and careworn housewives, whose opportunity for study was limited, and even children who could not grasp the first comprehension of the matters presented, to profess an acceptance of the conclusions recorded in these admirable and learned opinions of great doc-

trinaires. How could these applicants for church membership comprehend that to which they were compelled to give assent? Was it not, in almost every instance, a clear example of mere credulity?

To-day it is different. We now ask the candidate for full membership: "Do you receive and profess the Christian faith as contained in the New Testament of our Lord Jesus Christ?" What a step forward this is! What a notice to the "Heresy hunter" to vacate the place he may have occupied among us! What a sensible test of entrance to Christian communion! What a qualification for service as a Community Church! What a breadth of toleration and a bond of universal fellowship!

In other words, we are now discerning and confessing the Christianity of Christ. Important as is an intelligent Confession of Faith, to make a creed the test of membership in any church is to narrow its usefulness and limit its appeal. While creeds are not an evil, they are after all, when valuable, the conclusions of specialists who have made a life study of the philosophy of Jesus and the revelation contained in the Scriptures and climaxed in Christ. As well require a knowledge of the conclusions of the great specialists in medicine or surgery, in order to qualify one to receive the attention of the physician, as to condition membership in the church upon a profession of agreement with the opinions of great leaders, the essence of whose conclusions are found in the great creeds of Christian history.

Any creed is necessarily static. It can interpret truth only in the language of its day. Language must grow, as it does with advancing knowledge, and the glory of truth is that it is expansive and can adjust itself to the changes which progress decrees. The creed that gave the fullest interpretation to the gospel in a far past age naturally limps in its endeavor in this day. The Truth does not change, but its methods of application must. One age cannot express all that Eternal Truth may mean to a later era.

I gave curious attention one day to the little locomotive on the station platform at New Castle, England, on the North British Railway. It seems but a toy to-day. Yet it was the first locomotive built, the herald of that day which dazzles us now. How awkward did that little engine look.

A few years since I saw a great mountain freighter, the very latest in locomotive power, en route through Kansas to the West, where it was to draw the heavy loads of freight from prairie stretches and over the Rockies to the Pacific Sea. What a giant it was. It was utterly unlike the little iron horse I had seen at New Castle. It was simply hundreds of tons of steel.

Yet no new power had been discovered. The same principle that had been harnessed to make possible that first locomotive made possible this latest giant of the transportation world. The only difference was in the method of the application of that power.

So, too, with creeds. The Truth which Jesus gave the world is primary. It is eternal. Our need to-day is to put that Truth in control of this age of autos, train transit, airplanes, electric communication, radio mystery, and our gigantic commerce and industry. It must be made to saturate society and the state. Jesus' philosophy will work, but we must refuse to be hampered by the static creeds, good in their day as was the knowledge of steam in the infancy of the field of mechanics, but inapplicable to this age of unexampled progress and critical accumulation of knowledge. We do not need a new gospel. We need only to discover the means to apply Christ's old gospel to our new world.

Is not Christian activity more intelligent and more intense as a result? In every view we take we see the beneficent effects. The great objectives of the gospel, a new individual and an ideal social world, are more clearly apprehended by the discipleship of our Lord than ever in the Christian era. Stewardship forces itself upon us. We give more money and time and we seek to promote those movements which aim at and finally will secure the erasure of the pagan traditions which have affected the thinking and reasoning of churchmen for all the Christian centuries. We understand that what we are seeking in world evangelism is not primarily the substitution of a creed for the superstitions of the fanciful faiths of the Orient, but rather do we see that what we must undertake is the remaking of a world in its thought life, its social life, its industrial life, its political life, until the individual impulse of Jesus enthroned in human hearts is felt everywhere, and finally shall eventuate in the rule of Him who said: "My kingdom is not of this world." To put it bluntly, we are discovering that the great objective of the Christian evangel is not to save people from blistering their feet on the hot doorsteps of hell and enter them to the felicities of heaven. No, our aim is to make a bad world into a good world, by making bad people into good people, whose goodness shall not be static, but active and resultful in expressing in the world ambitions of all nations Christ's practical ideals, so that a world-girdling democracy of man shall give us the true internationalism whose goal is to secure the ideals of God. For what ideal is grander than that uttered in the old Deuteronomy and given its sweetest utterance in Micah's great oration: "He hath showed thee, O man, what is good; for what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" When Christianity means this and the Christian

consistently gives it full expression, we shall have the new earth wherein dwelleth righteousness.

Was not this the idea of Jesus when there came to him the beloved John, saying: "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us."

Jesus said: "Forbid him not; for there is no man which shall do a miracle *in my name*, that can lightly speak evil of me." John was a creed-ist. Jesus was not. Jesus said: "By their fruits ye shall know them." To John it was important that he who spoke for Jesus should be one with the authoritative leadership of the church. In Jesus' thought, the bond of union is himself, the Master, the Saviour of men. Not creeds, but Christ!

Thank God for the new day! Thank God for the larger idea! Thank God for the greater breadth and the larger freedom! Thank God for the new apprehension the world is having of the Christ! No longer does the mere assent to a creed number Christ's disciples. The important fundamental is the life—the Christ-expressing life. So, he who accepts and obeys from a pure heart the lordship of Jesus physically, mentally, morally and spiritually is a Christian. To all such the true Christian says, "Give me thine hand."

Farewell to the "Heresy hunter." May he never return!

LOVE ENTHRONED

CHRIST is the soul of Christendom!

Christ and Christianity are one!

So seen, the prayer, "Thy kingdom come;

Thy will upon the earth be done,

As it is done in heaven," half answered is

Even now, in Faith's assured realities,

And only waits its coronation hour,

To prove the matchless might of love's transforming power.

BENJAMIN COPELAND.

Buffalo, N. Y.

WORSHIP AS AN ÆSTHETIC EXPERIENCE

RALPH D. HARPER

Paris, France

THOUGHTFUL persons hesitate before the doctrine that God's livelihood¹ is dependent upon an ethereal diet of creeds, chants, offertories, and prayers. And surely God cannot be in need of sermons. If God be God, if he is indeed the Alpha of the religious life, he must have had a mode of existence prior to any worship ritual. But, with this dietary conception of ritual rejected, there remain yet other possible values in worship.

Ritual is employed to insure, win, or attract the kind attentions of Deity or of the unknown powers. This attitude is a natural outgrowth of man's adventure with the strange, complex, and too often blindly cruel natural world. Nature does provide beautifully winged moths; it also provides moth-eating birds. It provides sunsets with little, friendly, orange-hued clouds; also the tornado and the drought. And, man, forced to meet the storm and the famine, sends forth a lyric cry to God. For example, in early March of each year the Breton fisher-folk of Saint Malo send out their ships for the eight-months' expedition to the Grand Banks; but only after ships and sailors have been blessed by the church. This ceremony is a natural result of a unique hazard in the economic activity of the community. The Atlantic exacts an annual toll of about fifty lives from among the sailors of the fleet. The Memento of the Living in the Mass voices the cry of the whole village: "Be mindful, O Lord, of thy servants . . . for whom we offer, or who offer up to thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to thee, the eternal, living, and true God." It is true that the Christian should find the elements of magic in this value of worship to be somewhat limited by the doctrine of Jesus that a worshiper is not heard because of his long ritual, since the Father has always a full and kindly appreciation of all human needs. But the lyric cry in the face of strange adventure is a universal human experience.

There is the social value of worship. The attempt to find the origins of ritual in the play, or surplus energy, activity of lower forms has become well known. For this thesis there seems to be some evidence and some objection. However, in the case of the highly developed religions, there can be no doubt as to the element of social pageantry. The small group

at a rural church remains after the close of the afternoon service to talk of crops. There was gossip under the shade of temples in the Roman Forum. Children's Day is a pageant of white dresses and timid smiles. A group of a hundred Catholic pilgrims make a journey to Rome for a ritual at the Vatican. A group of Protestant preachers make an all-day excursion of a half-hour ritual at the grave of a Christian missionary. All this is both natural and good. It is but illustration of Aristotle's observation that the man who can live in solitude is either a god or a beast. Life is a great pageant and pageantry is a part of life. The allegorical, processional pageantry of worship and ritual is but a part of the greater and more brilliant spectacle of life.

There is the psychological value which comes to the worshiper. This value of worship has been much discussed; and will continue to be as long as the human personality remains a fascinating mystery. It is the purpose of this essay to discuss only one aspect of the psychological value—the aesthetic experience.

The aesthetic materials of Christian worship are drawn directly from the arts—architecture, sculpture, painting, music, poetry, drama, and certain modifications of the dance. If someone objects to the last, let him compare his experience when watching a Slavic or Indian folk dance with that when watching a choir processional, a wedding march, or the altar boys with their swinging incense. The arts are worked into the Christian liturgy in such a way that the worshiper reacts to them in a way not unlike his reaction to the Victory of Samothrace, or Beethoven's "Fifth Symphony," or Keats' "Endymion."

The liturgy is intended to provide the worshiper with an escape from the real world of tragedy and uncontrolled forces into a dream world, which is controlled. Man is baffled by the real world; but in the world of his dreams he is king. "*Pes meus stetit in directo: in ecclesiis benedicam te, Domine.*" (My foot hath stood in the right path: in the churches I will bless thee, O Lord.) The city dweller is never quite able to make himself immune to the strange, puzzling and unpredictable noises. Complex sounds torment his days and haunt his nights. Telephone, typewriter, automobile, street-car, aeroplane, fire engine—all these make him long for the peace of the rattlesnake, who is deaf to the sounds of his own rattle. But man continues to prefer his sense of hearing to the peace of the snake; and he has not been able to develop an urban life in which sounds are under a rational control. Therefore, he is forced to seek his peace in escape. In a meaningful ritual the worshiper finds an escape into a world of intelligently controlled objects and sounds. He steps from the riot of street sounds into a cathedral silence. Even the sunlight is

filtered through colored windows. The Mohammedan muezzin stands in his slender turret and breaks the desert stillness with his call to prayer: the tinkling bell of the Lama sounds down the mountain valley at the end of the workday: the Christian organist plays "Sweet Hour of Prayer." In each case there is a call to escape the world of grim struggle.

The rationalist and pseudorationalist criticism of the great religions has usually been directed against their tendency to be religions of world escape, rather than religions of world affirmation. These critics have hailed the ancient Chinese religion at its best, the purest ethics of the Buddha, the Hebrew prophets, and the Sermon on the Mount as being diamonds hidden away in much somber clay. There is much truth in the criticism. Too many builders of Gothic cathedrals left the bodies of the worshipers to suffer in cold and dreary naves, while their minds played with the celestial symbolism of arch and window. Too often religion has invited farmers to pray for rain, when it should have told them to increase the moisture-retaining humus in their soil. However, it is impossible for the normal human being to live in a purely scientific and industrially efficient world. A world-famous physicist is also a musician. The contented worker in a scientifically correct machine shop, like the Semitic poet looks unto the hills for his strength. Man, with an obvious tropism, turns from the world in which he struggles for existence to the world of poetry, of art, of faith, of dreams. He does it as naturally as a protozoa turns from a carmine grain to a food particle. Herodotus tells of how Xerxes shed tears when regarding his vast army in the light of the mathematical fact that they would all be dead in a hundred years. Five centuries later another Son of Asia regarded a small group of followers and hurled faith into the future with the announcement that greater works should be done after his death. Was this escape? Indeed! Escape from the prosaic world that is into the poetry world that ought to be! Escape from the world of marching armies into the Neoplatonic world of dreams! The normal man is always doing it. He does it in those high moments of his worship rapture.

The symbols and art forms in a liturgy are selected and controlled. Art always does this. The difference between a photograph and a painting is one of selection. The greater the artist, the more rigid his selection; the more ruthless his rejection, the more clear-cut his symbolism, the more detached his creation seems from the world of things. Clive Bell calls it "significant form," as opposed to mere "descriptive" art. Theodore Dreiser is not an artist of the first rank, because he tries to include everything. The Chinese poets of the T'ang Dynasty were master artists, because of their rigid control over their material. Liturgy is

artificial and exclusive, but so also are the "Studies" of Chopin. When Brailowsky plays Chopin he brings the whole psychic attention of the audience to a single tone. In the case of modern worship the selection is made from many arts. A window, a Tschaikowsky chant, the shepherd psalm of a Hebrew poet, the Anglican prayer for the morning, may be combined into one service. As Wagner tried to combine music and drama into an opera form, so over a long period of years Christian worship has tried to create a still more complex art form in the liturgy. But the principle of selection is still there.

The Austrian theory of values would regard beauty as subjective. Thus, the Pantheon would be beautiful because our teachers have told us that it was. Goethe's poetry would be beautiful because our attitudes toward "Faust" have been conditioned by training. The true concept of beauty probably lies somewhere between this subjective theory and the extreme rationalist theory, which in the eighteenth century tried to establish fixed and mathematical laws for art. One is led to feel that Michelangelo's last work on the ceiling of the Sistine Chapel has something which is lacking in the earlier. At the same time it requires some training to appreciate the Byzantine tradition.

If it be truly worship, the individual worshiper finds himself caught in the contemplation of an objective beauty. He is conscious of the beauty of line in the altar, the blue in the window, the organ tones; and in the contemplation feels himself face to face with that which is beautiful in itself. He feels the sympathy and grace in a César Frank composition. There is no attempt to fit words to the tone pattern. At such times words are a noisy gong and a clanging cymbal. The preacher may be thinking ahead to his sermon about business ethics, or the needy natives of India, but thoughts of ethics and philanthropy should come after rather than before the æsthetic experience of worship. The author of the Revelation of Saint John was first conscious of the objective beauty and then gave secondary thought to the politics of the seven churches.

The worshiper loses his personal individuality in the object of his adoration. Buddha lost his individuality by fixing his whole attention upon the chain of causation—an intellectual struggle with a subtle and captivating metaphysical problem, colored by an emotional reaction to a human situation. Schopenhauer pointed out that he who has the æsthetic experience "forgets even his individuality, his will, and only continues to exist as the pure subject, the mirror of the object." With the worshiper, this loss of self brings him into conscious relation with the reality of the universe, which for the Christian is God. It enables him for the moment to cry with a glad abandon, "Not my will, but thine."

The Sanctus, which in the East was known as the Triumphal Hymn, is intended to catch both the feeling of the greatness of God and the companionship with the One "who cometh in the Name of the Lord." Perhaps this is the religious experience of rapture. The doctrine of Jesus, that adults must enter the Kingdom as little children, takes on a new meaning when it is remembered that the experience of rapture has been best expressed in childhood and youth. Hilda Conkling's glory was her expression of rapture.

It is much the style at present to think of the world in terms of patterns. Animals and humans are said to learn by means of responses to pattern differences. The heavens are a pattern in space for the astronomer. The interior of the atom is an energy pattern for the physicist. There follows the attempt to think of God as the Mind-pattern of the universe. Many sections of this Great Pattern are still unknown. Science and faith have adventured only into limited fields. It seems impossible for any scientist or theologian to comprehend the whole, so he resigns himself to the detailed analysis of a small portion. Yet all, except the most radical pluralists, feel that there is a world, that there is order, that there must be patterns of patterns—finally a Pattern of the whole.

In his æsthetic experience the worshiper feels that there is enacted before him, on a small stage, a pattern of the reality. He is given a glimpse of the Great Pattern of the universe. Any who have witnessed a full presentation of "Hamlet" can appreciate the necessity of this. Yet "Hamlet" is only one play and one plot. An art form which would present all the plays and all the plots is unthinkable—not to mention the difficulties of staging. In the same way worship does not stage all of religion and reality. A concrete, thinkable thing is always limited. A river would not be a river except for the initial spring, the banks, and the ending in the sea. There seems to be real tragedy in the pattern of the world reality, so in the ritual there is the symbolism of the cross: there is joy, and the "Hallelujah Chorus"; pilgrim adventures, and "Lead, Kindly Light"; harmony of part to part, and the balance of rose windows; a struggle with darkness, and lighted candles; motherhood, and the adoration of Mary. No worshiper feels that any one of these symbols expresses the whole. Yet if it truly be worship, the individual feels that in the part he has an essence of the whole.

It follows that there will be varieties in the worship experience. One worshiper will find a satisfaction in swinging rhythm and a trombone; another in the chants of the Russian Church; another in meditation before an altar; another in the colors of a sunset. Perhaps the difference in

response is due to training, or to the nervous organization of the individual. Much of the debate over forms of worship would be avoided by a frank recognition of the physical fact that there are "Gospel Songs" and also Bach and Mozart; that there is the exalted pulpit of the Scotch tradition, and also the high altar under the dome of Gothic cathedrals. These different forms of expression have an existence as truly as tulips and roses. There are certain individuals and certain times when most persons find a joy in a tulip bed. The rose, also, has its friends and its time of special appeal.

After the æsthetic experience the worshiper has the feeling that the liturgy was not the real life in which he lives and wins the means of his livelihood. The worship experience was to him an ivory tower. He feels impelled to carry the æsthetic experience out into the street as the will to action. He feels that it is ethically wrong to remain on the mountain top while there is a sick boy in the valley so badly in need of "first aid." The psychologist would say that the worshiper becomes conditioned by his experience with the forms and symbols of the ritual, so that his future desires and choices are modified. This is merely the step from the æsthetic vision to the moral judgment; merely what the Greeks strove for in the harmonious life. It does not detract from the importance of worship. It gives it a genuine value in the complex human pageant, from which there has been danger that it would be crowded. It does not mean that the experience of rapture will make one good. It does not mean that the "Ninth Symphony" was written as a homily; rather that it was written in a flash of vision into what is essential in human life. And to the extent that a worshiper experiences the vision of the essential, to that extent will he be religious, and to that extent will living have a meaning.

EDITORIAL DEPARTMENTS

EPISTLES FROM THE EDITOR

GEORGE PRESTON MAINS

THIS *Emeritus* Publishing Agent of our Methodist Book Concern has now passed away from his eighty-six years of high human service in his temporal life into the larger glory of life eternal. Earth has lost and heaven gained a striking personality of helpful power and true religious influence.

It is our purpose, on account of his close publishing relations to the *METHODIST REVIEW*, to present to our readers a worth-while memorial of his conduct and character. It will be written by a personal friend, an alumnus of the same university and prominent member of the same Annual Conference. It will appear in the January-February, 1931, issue, together with the last striking article written by Doctor Mains himself, entitled "Forward With Jesus."

Those who have read any of the vigorous books written by Doctor Mains will know that, because of the progressive attitude of his religious mind, his movement was never merely "Back to Jesus" by placing mere emphasis upon his earthly life of centuries ago, but that he kept his eyes constantly, as did Paul, upon the Glorified Christ, that Living Person who is still leading us upward to larger knowledge and richer experience.

But he did get much inspiration from the historic record of those brief years of the earthly life of our Lord. This *EDITOR* can still recall hearing a certain address he delivered at least forty years ago in behalf of the Methodist Hospital of Brooklyn, N. Y., with its stirring description of the healing service rendered by the Christ in Galilee to many suffering patients of mankind. Jesus healed the body as truly as he saved the soul.

As pastor and preacher in his ministry, as husband and parent in his family, as a leader in the realm of religious literature, in his fellowship to a multitude of moral and spiritual movements, and, above all, in his vivid personality, he is to us all in his departure both a loving memory and a holy hope.

For a full generation, he has been one of the best and most faithful contributors of articles to this *METHODIST REVIEW*. We furnish a list of these to our readers, hoping that many of them possessing the copies can read these papers.

- Jan., 1888—Episcopal Functions in Methodism.
 Jan., 1891—The Temperance Movement, A Symposium.
 May, 1892—Our Special Legislation on Amusements.
 March, 1894—The Church and the City.
 Jan., 1900—Reviews and Views of The Methodist Book Concern.
 Sept., 1904—Man—His Place in God's Thought.
 Jan., 1907—The Invincibility of Truth.
 Nov., 1911—Brooke Foss Westcott.
 March, 1916—Book Concern Dividends for the Younger Ministry.
 March, 1919—Renaissance of the Kingdom.
 Sept., 1921—Mediumistic Revelations.
 Nov., 1925—Intellect and Life.
 Jan., 1925—William Valentine Kelley.
 Jan., 1928—Saint Paul's Christianity.
 March, 1929—"The Great Galilean": A First Chapter Story.

To this very brief sketch of the noble life of George Preston Mains we add many of the historical events of his life:

A BRIEF BIOGRAPHICAL RECORD

George Preston Mains was born at Newport, Herkimer County, New York, August 7, 1844, the son of William P. and Charlotte Brown Mains.

In his youth, during the Civil War, he served in the United States Navy in 1864-65, in the North Atlantic Squadron under Admiral Porter. At the end of that service he entered the Wesleyan University, from which he graduated in 1870 with the degree of Bachelor of Arts. It also honored him later with the following degrees: A.M., 1873; D.D., 1889; LL.D., 1914. The Syracuse University also gave him Doctor of Divinity in 1889.

After his graduation in 1870 he entered the ministry of the Methodist Episcopal Church in the New York East Conference. His first appointment to Ansonia, Conn., was followed by prominent pastorates, such as New Haven, New Britain and Waterbury in Connecticut, and Brooklyn and Mount Vernon in New York. He was also briefly a Presiding Elder. Seven times he was elected as delegate to the General Conference, by whom in 1896 he was elected a Publishing Agent of The Methodist Book Concern, which he served for five quadrenniums, retiring in 1916.

He gave valuable service to many other branches of religious work, such as the Board of Missions, a manager of Brooklyn Methodist Hospital, as treasurer of our Episcopal Fund, and as trustee of Syracuse University. He also was honored with a year's presidency of the New York Preachers' Meeting and the New York Wesleyan Club.

Here is a short record of his beautiful family life. In the year of his college graduation and entrance into the ministry he was married to Miss Mary A. Curtiss, of Mexico, New York, August 4, 1870, with whom he lived for thirty-seven years; she died June 18, 1907. Two of his sons, William Curtiss and George Preston, are now deceased. His eldest daughter, Jessie May, became wife of Dr. Arthur E. Strong; she is now residing at Altadena, California. A second daughter, Mary Pearl, became Mrs. Clarence L. Rowland.

The second wife of Doctor Mains was Mary E. Calder, of Harrisburg, Pa. They were united December 9, 1909, and she passed away February 19, 1923.

More than a Publishing Agent, he was an author of many worthy books. Here is a list of them with dates:

Life of Francis Asbury, 1909; *Modern Thought and Traditional Faith*, 1911; *Some Moral Reasons for Belief in the Brotherhood of Jesus Christ*, 1912;

Christianity and the New Age, 1914; *Divine Inspiration*, 1915; *Life of James Monroe Buckley*, 1917; *Premillennialism*, 1919; *United States Citizenship*, 1921; *Life's Westward Windows*, 1925; *Science, Christianity and Youth*, 1926. Those who wish to behold a personal portrait of his own inner life should read his latest book, *Mental Phases in a Spiritual Biography*, 1926.

He was a frequent contributor to our church periodicals. In this METHODIST REVIEW there have appeared from time to time a rich list of most valuable essays on a wide variety of themes.

After his retirement from the active ministry, Doctor Mains resided for a time in Harrisburg, Pa. Later he removed to Altadena, California, where he lived as a much-loved guest with his daughter, Mrs. Arthur E. Strong. It was there that in the autumnal September 6th of this Pentecostal year he passed to that eternal summer in the realm of God who is Spirit, Light and Love.

SAINT STEPHEN: THE PROTOMARTYR

STEPHEN, the primary victim of our holy faith, the first to absolutely follow the cross of Christ, to share his crown, has been remarkably placed, in the rather modern calendar of the Occidental churches, as a memorial hero on December 26, the day immediately following the Divine Nativity. But it is entirely fitting, for Christmas is the very starting point that climaxes in Pentecost. As Jesus, our Master, was born by the Holy Spirit, Stephen, the martyr, was "filled with the Spirit" by the Risen Christ, and Luke, who makes both lovely records, ascribes to Stephen the same gift possessed by the Blessed Mother Mary; he was "full of grace."

THE TWELVE AND THE SEVEN

Three early chapters of the Acts of the Apostles (the Gospel of the Holy Spirit) are given to the selection and service of the Seven, now commonly called deacons, which became at once wider in range than the spiritual evangelism of the twelve apostles. Chosen to be stewards to minister for the rather neglected group of Grecian Jews who had entered the communion of saints, Stephen, the first of the list, together with Philip, the second, both became by the gift of the Spirit genuine apostolic evangelists. As Peter was the first of the Twelve, Stephen was the first of the Seven, and became the historic link between Peter and Paul (at that time a young man named Saul), and therefore became the very starting point of the transformation of Christianity from mere national localism to a universal faith of mankind.

THE HELLENISTIC JUDAISM

This was an age of the wide dispersion of the Hebrew race through-

out regions like Asia Minor, Northern Egypt, Greece, and Italy. It is quite probable that a real majority of Jews were scattered throughout the Roman Empire, and had become bilingual in speech and given a more world-wide vision of thought. This was even true in northern Palestine. Although Jesus was born in Bethlehem and was crucified in Jerusalem, he was himself a Nazarene; the larger part of his ministry was given to Galilee, where many residents had achieved the Greek tongue. As most of the Twelve were Galileans, so all the Seven were chosen from a group of Hellenists, and appear to have been connected with one or more Hellenist synagogues in Jerusalem. Stephen seems to be a Hellenist of Alexandrian culture. His interpretation of the Old Testament is like to that of the author of the Epistle to the Hebrews, who certainly was influenced by Philo, that Alexandrian Platonist. But the supreme influence upon him was not that of Roman power, Greek thought, or Hebrew belief, but the mighty baptism of the Holy Spirit and the teachings of Christ.

THE FALSITY OF NARROW BELIEF

Stephen began to work great wonders among the people, and speaking in spiritual power in a synagogue, some of the dogmatic members of that Hellenistic synagogue were aroused to bitter opposition to his wider faith, and they at once began to publicly charge him with speaking blasphemous words against Moses and against God, an utter perversion of his teaching. Tennyson wisely said of such misstatement of a personal attitude:

"A lie that is half a truth is ever the blackest of lies."

Such slandering, wrought by narrow minds, has been perilously used in many ages of religious contest. Even to-day, this EDITOR could give a number of cases where some false fundamentalists and negative modernists, worse than all Pharisees or Sadducees, have made many false statements concerning some of our most apostolic teachers of the present age. We give no examples, for this REVIEW is not a journal of personal controversy. To charge the Jews, as a people, with the murder of Jesus, which has been too common in our church history, is equally false. The crucifixion was a deed of the world and not of a single race.

The main charge made against Stephen by these false witnesses was that he was speaking words against the holy place and the law. By stirring up population and officials, they were able to bring him to trial before the Sandedrim. His appearance was startling to many. Had he blasphemed Moses, when his own face with angelic radiance even surpassed that memory of the Sinaitic halo on the face of Moses? But the

high priest called him to defense. They let him talk probably to get material to kill him.

A SPIRITUAL SIGHT OF HEBREW HISTORY

Stephen's address before the council is the longest recorded of any speaker, except Jesus, in the New Testament; even longer than that marvelous Pentecostal message by Peter. Dealing with the historic record of Israel from Abraham to David, he gets the constant vision of spiritual worship rather than legal rites. He sees no liturgic localism anywhere, as Abraham meets God in Mesopotamia, Syria and Canaan; as Joseph lives more sacredly in Egypt than his brothers in Palestine, and as Moses visions Jehovah in the burning bush of Midian and beholds him on Mount Sinai. Most striking is his emphasis on the sacred tabernacles of the wilderness, not fixed on any one spot of sanctity, but moving all the way from Egypt to Palestine. He sharply points out that afterward, from Joshua to David, there was a like wider worship in Israel. Then was a habitation for God built in Jerusalem by Solomon. Stephen does not belittle the Temple, but does affirm the "Most High dwelleth not in houses made with hands." And he brings the prophet Isaiah to his support:

"The heaven is my throne,
And the earth the footstool of my feet.
What manner of house shall ye build me? saith the Lord,
Or what is the place of my rest?
Did not my hand make all these things?"

Stephen, having previously asserted that these opponents had rejected the prophet foretold by Moses, closed his speech with a terrific charge upon the witnesses against him that they were resisting the Holy Spirit, and that, like their ancestors, they would persecute and kill prophets and were therefore betrayers of the Righteous One and violators of all real religious law.

THAT FIRST MARTYRDOM

Is Christianity to be only a Judean sect? Stephen was the first to fully face and answer that question, and also was the first to lay down his life for "the Name." At the very moment of his condemnation, there came by a gift of the Holy Spirit an upward vision of the glory of God and Jesus at his right hand, of which he cried "Behold!" The angry witnesses, acting as executioners, at once dragged him outside the city and stoned him to death, having laid their garments at the feet of Saul of Tarsus, that younger member of the Sanhedrim. And Stephen died, speaking, as last words, the last and first of the seven words of Christ on

the cross: "Lord Jesus, receive my spirit"; and "Lord, lay not this sin to their charge." So Stephen became one with the crucified Christ, the first victim of his service. It appears to be not a genuine execution, but an outburst of fury that sought his martyrdom.

THE MARTYRDOM AND ITS TRIUMPH

Stephen's sacrifice started a Christian propaganda. The work of the apostles had thus far been largely in Jerusalem. Now it began to drive everywhere in a movement which followed the last words of the Ascending Lord, that by the power of the Spirit, its witness, though beginning at Jerusalem, should extend to the uttermost parts of the earth.

Philip, next to Stephen in the list of the Seven, immediately widened the range of evangelism. With his prophetic power he led a great revival at Samaria which brought out Peter to an extended work of the Spirit beyond Judea. Philip also was able to secure the conversion to Christ of a eunuch who was an officer of some African nation, and he extended his evangelistic work as far as Cæsarea.

But that protomartyrdom had a greater victory. As the mantle of Elijah fell upon his successor, so did the Spirit that filled Stephen fall upon the persecuting Saul. Aflame with Pentecostal fire, the face of Stephen was illumined with an angelic radiance, and at the last moment of his life there came the final gaze of the glory of the Risen Christ. As the "face of an angel," already the radiancy of the coming New Jerusalem had begun to shine on a Christian face. Saul certainly saw it both as he beheld Stephen in the Sanhedrim and at the passage of Stephen to heaven. To Saul came that first work of the Spirit on a human life, an intense conviction of sin which doubtless pursued him all the way of his cruel trip to Damascus, until he himself saw the Lord, first as a call to repentance and later as a power of the New Birth.

Luke has testified in the Acts that it was the death of Stephen which brought the Christian message to Antioch, that Gentile city of Asia Minor, through Barnabas, himself, like Stephen, an Alexandian Jew, and others. It was there that Saul began his mission to the Gentile world, and that the title Christian was first given to our church. Saul, who was later named Paul, carried his mighty work of the Spirit throughout Asia Minor to Macedonia and Greece, to Rome, and probably as far as Spain, where he faced the Atlantic, and may have had some inner vision of the hidden continent where we live to-day, still swayed by his missionary evangelism.

So Stephen, by his spiritual message and martyrdom, helped to make the teaching of Jesus and his divine personality a universal gospel.

Martyr, in Greek, does not mean victim, but witness. Here is a holy hero whose sacrificial suffering started a universal testimony of truth.

APOSTOLIC CATHOLICITY

So Stephen, in his life and testimony, and by his sharing sacrifice with Christ, enlarged our faith with its universality. Peter's Pentecostal sermon in Jerusalem became a gift to all mankind. No longer is religion an outward law, but an inward life. Thus passes away all mere localism in worship. The Holy Spirit fills the universe and the Temple need not remain as the sole road to God. Thus Jesus taught the Samaritan woman when he told her "God is Spirit." So even Saint Augustine made the *City of God* something greater than merely Jerusalem or Rome. We are thus in the highway to a new freedom of thought, but even in nineteen centuries have not traveled that road very rapidly.

But martyrdom has continued to give its service to the creation of universal fellowship. Savonarola and Huss were both burned by Papacy, but they started the Reformation. Yet Protestantism, in the seventeenth century, lost its catholicity by creeds, confessions of faith and denominationalism. The eighteenth century revival, so largely led by John Wesley, started a new evolution of Protestantism to a wider catholicity, by placing its emphasis on the personal spiritual life. With all its many modernistic faults, this twentieth century is not a period of the decay of Christianity. Stockholm, Lausanne and Jerusalem have not achieved organic unity, but they have powerfully aided in the work of the Spirit—as to the Catholic emphasis on the true communion of saints through their indwelling Christ.

Following Saint Stephen's Day is that of Saint John the Evangelist, the twenty-seventh. He, too, by early tradition, was a martyr to Jesus Christ, the last victim of the first century, as Stephen was the first. In our New Testament, the Johannine books are the Catholicistic climax. As the Synoptic Gospels have their Judean atmosphere, and the Pauline Epistles are Gentile, the fourth Gospel tells us that God loves the world and the Apocalypse gives us the universal vision. That Bride of the Lamb that descends from heaven to earth is the New Jerusalem, a universal city, with its open doors on every side into which shall enter all nations. The future Christianity will not be Judean or Roman; it will be filled with the Spirit, and so give sanctity to every spot of the earth.

Welcome again the Nativity of our Redeemer on the coming Christmas Day, not as an ending celebration of this nineteen-hundredth Pentecostal year, but as the beginning of a perpetual Pentecost in the Church of Christ. May those two following martyr days inspire our faith in the "Holy Spirit, the holy Catholic church, the communion of saints!"

BIMONTHLY BREVITIES

RICHARD CRASHAW, that young mystical poet of the seventeenth century, created many of the noblest Christmas poems ever written. Everywhere he emphasized Jesus as the Light of the World, calling him "Bright Dawn of our Eternal Day." In the Holy Nativity he pictures a Shepherd singing:

"Gloomy night embraced the place
Where the noble Infant lay.
The Babe looked up and showed his face;
In spite of darkness it was day.
It was thy day, Sweet, and did rise
Not from the East but from thine eyes."

Those last two lines were the chorus of all his visiting shepherds, and they sang finally:

"We saw thee and we blest the sight,
We saw thee by thine own sweet light."

Lovely Christmas, in the middle of winter, when days are short and nights are long, has brought us the Sun of Righteousness.

H. G. WELLS, in his essay "What I Believe," takes this weak position on immortality: "I think that Man is immortal, but not men." He seems to be the victim of that biological psychology which looks upon personality and consciousness as a mere illusion. This popular novelist has a blind soul without spiritual intuition. Those of us who know God, the Spirit, believe in the immortality both of Man as a race and men as individuals.

MENCKEN, the master of twentieth-century literary decadence, discussing "What I Believe," has no vision of faith as a progressive activity of the soul. He even has no true sight of science, being still a slave to determinism. Here is a bit of his foolish belief:

"That the square on the hypotenuse of a right triangle is equal to the squares on the other two sides, that water is composed of oxygen and hydrogen, and that man is a close cousin to the ape."

Evidently he is entirely ignorant of that more artistic mathematics which has given us a fourth dimension in space and a larger view of quite all those items of his narrow faith. He had better get acquainted with Einstein and Eddington, Compton and Heisenburg.

HUMAN want is often most unconscious of its new supply. How

little we understand the ever-present Christ! Even his disciples had little comprehension of his divinity. They constantly turned from the poetry of his high thought to their own prose. So Jesus said to Philip: "Have I been so long time with you and yet thou hast not known me?" And are not we much the same? Do not we often hurt this revelation of the Father by our failure to see and recognize the Christ? When shall we learn that all the beauty in nature is God, that all the interpretation of holy life is God, that all that looks at us through loving eyes and speaks with kindly life is disclosure of him? Receive the gift of the Holy Spirit and our heart becomes his throne and our very body his temple.

NORMALITY in its popular sense is mediocrity, a lack of personal originality. Genius goes beyond the merely normal action of the human mind. Narrow behaviorism reduces life to a limited mechanistic region. Beyond that necessitarian realm there is for everyone the image of God in more than an animal experience. His vision may grasp the universe and look into the infinite and eternal.

MANY of the decadent authors of to-day are ridiculing the Victorian age and belittling its literature. Nevertheless most of our present fiction dies in a year, while Dickens and Thackeray still are sold by the thousands. While that nineteenth century was much too materialistic in its science; and it was the actual source of this unwholesome mechanism of to-day, which will surely cause the Renaissance of A. D. 2000 to criticize most thoroughly jazz, radio canned music, sensual novels, and that Robot life so absurdly called modern. No man is truly modern who does not preserve all the values of yesterday.

PROGRESS, in the popular modern sense of to-day, is largely illusion. Building skyscrapers, developing wireless electric messages, manufacturing radios and aeroplanes, etc.—all these things are merely a physical advance. Many of these scientific victories change some of their users to mere machines, whose only human feeling is worry and bewilderment. Doubtless there is some genuine progress to-day by spiritual growth. The real growth of man is in the head and the heart, whose supreme power is the indwelling presence of God, the Spirit. Has this Pentecostal year brought real progress of inward life to our pulpits and pews? Doubtless some real advance is being made in the growth of social democracy and international peace. But even these triumphs will not become permanent without the enlargement of the personal religious life in all mankind.

NEWSPAPERS of to-day are quite valuable in news (not always accurate) and in some cultural elements. Too many of them are low-browed, slangy in their speech and make their front page a source of vicious information. Probably the decent life of the majority of our citizenship furnishes no special news to interest many readers. Therefore, as some of these unworthy facts need to be published, even our best daily journal is compelled to give far more space to the immoral and worthless minority than to science, education, ethics, and religion. To sell the paper they have to use much of such stuff furnished by the police and the politician rather than the preacher. So less than half an hour is all that is needed for intelligent folks to read the common daily. Better give an hour to the Bible and as much more time as is possible to literature of high value.

A MERELY mechanistic professor, who rejected the God of the Bible from his standpoint of astro-astronomy, is one of those minikins to whom man seems meager as he faces the mighty universe. But it makes man a mere animal if he makes the size of quantity more important than the value of quality. A little rose that lives is greater than a bowlder that is lifeless; a man who is a living person is more mighty than a merely material universe. For man, so far as we know, is the only being that has figured out both the vastness of a solar universe and the microscopic littleness of the atom. The Bible is still a supreme record both of divine and human revelation.

JOHN JAY CHAPMAN, in his recent book, *Letters and Religion*, so states his spiritual vision:

We sometimes ask ourselves: "In what possible manner can we resemble Christ, who are born to social conditions, domestic habits, and natural endowments so different?" There is one condition in which we all exactly resemble him; we never know or can know what step we are about to take. The pivotal moment is eternal, normal, the same in us as in him. I believe it is this fact that makes his words so effective. They always express the movement of a decision. They are always incidental, spontaneous—part of his soul's drama. We overhear them, and they become a part of ours.

So this somewhat Emersonian thinker does not allow the modern mind to shut out Jesus. The truth is that the spiritual ethics of our Lord's teaching are not temporal, but eternal.

MIRACLE, in the miniature type of the modern mind, is wholly unintelligible, being regarded merely as an irrational prodigy in physics. But the spiritual and moral element of life is ampler than mere matter.

Miracle in its religious sense is not a contradiction of natural law, but an enlargement of its ordinary work. We who know the Present Person, Jesus Christ, by the work of the Holy Spirit are not troubled to believe in his supernatural resurrection on Easter Day, nor his Virgin Birth on Christmas. While that latter faith needs not the same emphasis as the former, because it deals more with the past than the present, yet that later miracle which we experience in the new birth of to-day makes it easy to believe the miraculous birth of Jesus. Our own personal faith in immortality is not an abandonment, but an affirmation of miraculous power.

MARRIAGE, by its loftier source of unselfish love rather than sensuous passion, by creating new life in the world and forming the family, that source of nationality and universal brotherhood, is far more divine than medieval monasticism. A very pious nun, named Sister Cecilia, once confessed to her friend, this EDITOR, that because she did not feel holy enough to become a wife, she had entered a sacred celibacy. Divorce is impossible to the nuptial union of Christians. When divorce is made necessary by moral separation of wife and husband they should both become celibate without further marriage. Monogamy should always mean sanctity.

THE HOUSE OF THE INTERPRETER

THESE sermon outlines are not specially textual, but rather topical. Yet the texts are gates that lead to the road of larger vision. These may have some value for the approaching Advent season, climaxing in Christmas.

GOD'S PERSONAL REVELATION

TEXT—"Jesus said unto him: What I do thou knowest not now; but thou shalt know hereafter." John 13. 7.

Jesus is the only place in nature, history or life where we find the divine values and the supreme revelations of God. All manifestations, natural and historical, contain revelation, the self-disclosure of God to man. Not only in the Bible to the whole race, but in the life of each individual is there a like record. But its perfection is in Christ.

I. God is doing something for us. He

is the great Doer. Back of all force and activity he stands.

1. A personal revelation. Life's meaning is God. Life is a little Bible. Every scene and event is a new chapter. God is thus a personal possession, "my God." He comes in special ways to every soul. Each has a gospel, good news, peculiarly his own. I am a thought of God; the Lord thinketh on me.

2. Each life apart. Nothing is so wonderful as the real life, and it is wholly hidden from everyone else. The mother's feeling can be told to none but a mother. Man cannot wholly understand woman, nor age, childhood. The utter loneliness of life shows how intensely personal are God's revelations. No two things look alike in nature; neither two characters nor lives.

3. Get alike. Each soul has its Eden of innocence, its temptation and fall, its

Sinai of wrath, its Calvaries of renunciation and Gethsemanes of woe; yea, and Easter morning of victory. Every life produces in miniature the history of the race.

II. *We know not what it is.* The works of a Master are always obscure.

1. Limitations of knowledge. Ignorance casts its shadow across the work of God. We have not the capacity to trace his ways. Life is too short and too busy; who can grasp the lines of the cathedral as he flashes by in an automobile?

2. Apparent meanings. That there is no God, that he has forgotten us. We are full of explanations, like Job's friend, but, after all, we know nothing. Our explanations are mostly presumptuous. We cannot wait. Alphonso, of Castile, was not the only sage who, misunderstanding God's universe, imagined it could be improved.

3. Illustrated from Scripture. Exile of Moses at the Red Sea, crucifixion of Jesus: In all a great joy of sunrise hung just below the horizon. So in our lives we cannot understand events while they are passing, but have often found trials the sacred ministers of God's love. Our buried hopes shall rise transfigured.

4. Better not to know. It is not necessary for our enjoyment, but love is. We can eat without knowing chemistry or physiology; we can use the railway without understanding steam and the radio without knowledge of electric waves. There is often a blessedness in not knowing. The end of the divine Kingdom is not "life, liberty and the pursuit of happiness," but holiness of character. Life has lessons we miss in striving after the unrevealed. Pleasure of surprise is illustrated by the practice of gifts. It is sweet to be quiet in the arms of love and hush our souls to rest.

5. We know in part. Clouds and shadows veil the heavenly Face. His way is in the sea; we hear only the dashing of trodden waves. Life is too short for us for explanation. Dim ways of glory we do see like the corona in the eclipse of the sun. The diamond cannot understand the powers by which through fire and pressure and carving it is made a gem for the king's crown. The tree does not realize the new strength formed by its pruning.

III. *We shall know hereafter.* "Philosophy follows events." Mystery gives place to interpretation.

1. The end explains all. The attuned soul gathers music from the strained chords of life and circumstance. "After God has passed by" the Shekinah shines. "Lo, God was here and we knew it not." We see clearly from the summit the windings of the road. Manhood looks back with wonder on the sorrows and follies of childhood. Heaven looks down with contempt on much of earth's strivings.

2. The great hereafter. The refulgent splendor of God's smile shall chase away the clouds and darkness. His will shall be explained. "Face to face." "Eye to eye." "In thy light shall we see light." What fancy cannot paint or imagination dream of loving purpose, will be realized, seen by the eye and heard by the ear. Some angel shall take us by the hand, open up the back of our life and show how God was in it all and love in every line.

3. As we are known. Not that we shall know God as perfectly as he knows us, but we shall know the meanings of our lives even as he has purposed them. Like a good Father he keeps the best till the last. Yonder at last Peter sings "Unto Him that hath loved us," etc. Unto Him be glory forever and ever.

He knows! Our lives are all his choosing and our complaint is blasphemy. Complain of yourself, but never of God! All the final structure of a mansion is clear in the Architect's mind. Tuning up before a concert is not always harmonious, but the symphony is coming.

CHRIST, OUR PEACE

TEXT—"And this Man shall be our peace when the Assyrian comes into the land." Micah 5. 5.

Prophecy is a spiritual philosophy of history. The predictive element is not uppermost. This prophet had a message for his own age. Hence the moral element in prophecy with emphasis on perspective. So this, while a Messianic prophecy, is also one of every deliverance from similar dangers. Analogy between woes of that ancient church and the perils of Chris-

tianity. In all this Christ is the place in the soul between man and God.

1. *The Foes Feared.*

1. The two enemies. Were two nations in Mesopotamia. Babylonia sought to establish their own gods; the Assyrian to destroy all worship. "Have any of the gods of the nations been able to deliver out of our hands?"

2. The present counterpart. Faith always had and always will have two foes: a false faith and no faith at all. Babylonia is represented by Papacy and all heresies. While infidelity and skepticism in all their forms are typed by the Assyrian destructiveness. Doubt, atheism, nationalism, credophobia, etc., all are purely destructive. For bread it brings a stone. Agnosticism knows nothing.

II. *The promised Peace.*

1. This Man. He meets successfully the enemy at every point; has vanquished false theories; dead philosophies lie around the manger of Bethlehem. He is personally the peace of the soul. The magnetic needle of thought waves until it is held by the Star of Bethlehem. He is the only supernatural force in the world for righteousness. Elsewhere there is nothing but speculation, and in the conflict between this Man and a philosophy we cannot doubt the issue.

2. Assyrian weapons. Mechanical modernism denies the Scriptures and raises difficulties about incarnation. Sham culture and false science seek to discard the eternal facts. But Christ proves them all; he is the demonstration, the end of controversy. The denial of the supernatural in man is the denial of his religious return. When the spirit dies in man, it leaves a raging madness.

3. The personal doubt. A private hostility, a soul canker eating out the soul's life, the inward unrest of doubt.

4. Victory of faith. The Saviour is the strength of the soul forever, the one unmoved rock amid the tumults of the earth. Of doubt, a trackless deluge, he is the Ararat. Nature, history, and experience all give a confirmation. Peace is the gift of the heavenly Dove that stills the storm.

5. Incentives to confidence. We ought to think much of Christ. Darker days may come, but my mind is made up. Here I stand, God helping me, "one faith against a whole world's unbelief." Still that Risen Sun of Righteousness holds its imperial signet up against the mists to bid them break and die. *Gloria in Excelsis* offers peace to a moving world, to jarring society, to the troubled and restless soul. All doubt is cured in Christ.

EVANGELISTIC PROPAGANDA

MOTIVES AND METHODS IN EVANGELISM

THE Rev. "Dick" Shepherd, in a new book entitled *My Hopes and Fears for the Church*, writes that "the present generation, which has removed itself from clerical control, is interested neither in ecclesiastical subtleties nor in the disputes of the forefathers; yet the figure of Jesus Christ never allured the human heart with stronger appeal. Men may fail to follow him, but which of us would deny that it is only moral cowardice that prevents them following?" Continuing, he says, "I am convinced that men and women are earnestly desirous for a religion which

they can wholeheartedly accept, and which would give them the power to become to the standards of righteousness and decency that moral conditions make it so hard to determine."

As Christianity is now presented, it requires men to accept certain intellectual statements after which it is hoped that they may live admirable lives. Perhaps we need to return to the more primitive message and method, insisting on a change of mind and life after which some satisfactory intellectual findings may be built up.

Have we not to return in message and method to this one thing, "Mankind shall endeavor to follow the example of Jesus

Christ in incorruptness of living"? Do you not see what a great change that will mean in the way in which the church expresses itself that would require a new outlook and a new emphasis which would greatly disturb the orthodox but greatly enlarge the boundaries of the church?

Dr. James Moffatt of Union Seminary does not think Christianity in immediate danger of extinction. He said recently: "Sometimes I hear men ask, Is Christianity going to survive itself or resolve itself into a humanitarian religion, and I wonder whether such people have lost the sense of humor or the sense of history, or both. Christianity is in far wiser hands than ours, as it has always been. The fire will always burn; the question is whether it will burn in our lives, whether it has got material to use in our devotion and thought and perseverance that will enable God to light and warm our age. We are to learn again that the Christian religion implies first-hand acquaintance with God. The world is loud with voices against God and Christianity. We don't need to be upset by that; that has always been so. The world is full of people talking about God, but Christianity will never survive by listening to people talk about God. Christianity begins, continues and thrives as we hear the voice of God. Our worship is too much a lecture or a concert and we are failing to do as our fathers did with their defects. Our fathers knew that worship meant to be still and know that God is God, to hear his voice. That is the heart of Christian service."

According to the attitude of both of these distinguished leaders of thought there is nothing wrong with the evangelistic message. Whatever may have hindered the church, whatever may have brought it into a place of weakness, whatever may have made its voice of none effect, that cannot be laid to the message which was "once delivered to the saints." If there be a lessening of the authority of the church it is to be traced to the methods used in propagating the truth.

Evangelism must not be identified with the popular methods of some evangelists. No particular method lasts long, as the history of evangelism will show to any-

one who cares to study it. Then again we must remember that methods that will be of great value cannot be invented by committees. The method that will reach the unsaved and quicken the lives of those professing to be followers of the Christ seems to rise spontaneously through God's inspiration. Our difficulty has been that we have acted as though a method once used effectively will always work.

We have continued to appeal in the same way and with the same vocabulary long after the method was really useful. Method is really a very secondary matter. What matters is the evangel, the grip with which it holds the evangelist and the devotion with which he declares it. Methods arise out of Evangelism, not evangelism out of methods. Whatever we may think of methods used, it is vitally important to remember that evangelism is a much larger thing than any evangelistic method. The method and the substance must not be identified, but distinguished from one another.

What is evangelism? It is the declaration of an evangel. What is the evangel? It is the good news we have to declare. It is the message of God's free gift of salvation to all who believe.

Doctor Rattenbury says, "No Christian teaching can be called evangelism which does not offer God's love to men. Appeals to people to do things, to be more in earnest to take part in social campaigns, may be good, but they are not evangelism. Instruction in Christian knowledge and morals may be necessary, but it is not evangelism. The word evangelism is deprived of all meaning unless it describes the gift of the gospel." Sometimes it is suggested that anyone who preaches amelioration of persons or society is evangelizing. Let it be plainly said that evangelism means proclamation of the gospel and what it contains in it, but it is too narrow a term to be applied to what is outside it. No man is an evangelist who does not declare a gospel, and none an effective evangelist who has not an experienced gospel to declare which he preaches with absolute conviction and abandon.

The Athenians spent a good part of the day in the agora discussing what was called "The Common Thing," a thing

which lay deeper than the interests of any particular class or craft, and which concerned every man simply as a member of the state. We have to turn our minds in these feverish days to that which is deeper than method, to that which will give to mankind a glad confidence and an assurance. We are not interested in preserving relics, we are seeking reality. We must adhere to faith in God—not forms.

Not far from Burton-on-Trent stand the old town and castle of Ashby-de-la-zouch, the scenes of the tournament in "Ivanhoe." Once that castle was strong and beautiful. It is beautiful still, even in its ruins, but with the pathos of decay. So much that once lived is now dead; so much that once stood is now fallen. But if you go into the keep you may find the old well, and you may let down a bucket and draw up water as fresh and living as water was seven hundred years ago, water of life. In spite of all the criticism hurled against the church in these days and in spite of all her wreckage she still has the secret spring of the grace of God, and men and women come to it and drink and rise refreshed and renewed. That water may be handed to them in crystal glasses in place of the ancient horn cup, but it is still the living water.

Whatever method is adopted it must meet the charge that the church is a cripple, or that it is but a museum of antiquities, interesting as recording a stage and mode of life now entirely antiquated and effete, or that it is as weak as an old lady with much fuss, but little passion, mumbling her harmless incantations, but controlled by no splendid purpose, touching the affairs of men with a mild caress, but never seizing them with a grip which refashions their character and their relations.

Doctor Jowett at one time said that the church was being counseled by an army from the outside, and here are some of the suggestions as to how she is to be revived. "Permit smoking in the back pews. Let the service share the character of the free-and-easy service of the army hut. Shorten the sermons. Abolish the sermon. If sermons are necessary let them be concerned with everyday themes

which touch the man in the street. Let them be followed by free and open discussion. Make use of moving pictures. Don't be afraid of the drama. Tear out the pews and replace them with chairs. Use more ritual. Use less ritual." Giving serious consideration to all these suggestions as to method, Doctor Jowett, like any sensible man, came to this conclusion, "They are concerned with the fashion of the fire-grates when the sovereign need is fire. They are feverish hints about new sorts of electrical fittings when our tragic need is dynamic."

More and more I believe that whatever changes are needed (and they may be many), whatever adjustments and readjustments, the cardinal necessity is for the Church of Jesus to recover the fullness of her holy gospel, to range over the amazing vastness of her inheritance and to explore the invigorating glory of her apostolic status and relations. The essential thing which made the church powerful two thousand years ago and which girded her with renewed strength one hundred years ago, will equip her with all-sufficient power and wisdom for the new-shaped needs of our own time.

Whatever your method, your message must be one that will cover the whole bleak field of human need. There must be nothing beyond the reach of spiritual resurrection. There must be no man in all the wide, wide world who, hearing your gospel, feels that he is not included in its benefits. Your message must carry conviction and hope. It must change remorse into penitence; it must make the soul the lord of circumstance; it must transform the swords into plowshares and the spears into pruning hooks; it must light up the horizon of life with a magnificent hope.

We have such a gospel message; now, whatever the method, let us proclaim it with confidence. The conviction grows upon me that every Methodist minister should follow Paul's counsel and "do the work of an evangelist." Let it not suffice to do it occasionally in special preaching missions, but all the time and on every available occasion insist on repentance toward God and faith in our Lord Jesus Christ. Remember we are not

humanists, but evangelists. Remember that our inheritance is not in "the gentlemanly completeness of natural religion, but in the dedicated intensity of historic Christianity." The end of our preaching and working is the changing of the mind and life of men.

May I ask you to turn these questions over in your mind and answer them only after most careful thought? Can Jesus Christ redeem men? Does he redeem them? What has he done for you of which you are as confident as you are of the shining dawn? Is his grace the biggest thing you know? Is that grace able to conquer pain and death? If your answer is yes, then you should be the most enthusiastic worker and the most tireless propagandist for that truth. Your voice should sound "like a strong man's voice amid the trembling voices of a thousand fears."

You have a message. Thank God there is nothing wrong with it. Adapt it by change of vocabulary and of method to your situation and need, and with the confidence of the apostles, which is imperatively needed in the Christian ministry of our time, proclaim it to the ends of the earth.

"Soldiers of Christ arise,
And put your armor on.
Strong in the strength which God supplies
Through his eternal Son.

"From strength to strength go on,
Wrestle and fight and pray;
Tread all the powers of darkness down,
And win the well fought day."

P. H. MURDICK.

Port Huron, Mich.

THE ARENA

MAN'S "GRAY GULL"

THE following sonnet was suggested by an article entitled "My Gray Gull," by the late Rev. Dr. William V. Kelley, former editor of the *METHODIST REVIEW*.

Doctor Kelley's idyl is based upon a rural philosopher's declaration of faith in immortality. The philosopher, having made psychological observations of the behavior of his faculties under ether in two surgical operations as he entered into and emerged from unconsciousness, was convinced of his own indestructibility and strongly enabled to face the fact of immortality with unflinching confidence.

"This little-known man of philosophical acumen" narrated his invaluable experience to Prof. William James of Harvard University, from whom Doctor Kelley received this "pregnant and picturesque" sentence, which he pronounced a gem of literary artistry: "My Gray Gull lifts wings against the nightfall and takes the dim leagues with a fearless eye."

Doctor Kelley carried this literary gem in his "mental vest pocket" for twenty-five

years, occasionally giving it an airing among some of his select friends—the Literati—but at last he set the "Gray Gull" free to carry the philosopher's message to the ends of the earth.

In addition to the sage's dictum, in Doctor Kelley's article, the "Gray Gull," with its strengthened wings emplumed, bears the rich experiences and glowing testimony of him who was the literary Nestor of Methodism; described by the late Bishop Quayle as: "Our Seraphic Doctor of Letters." When past the age of three-score years and ten, with unabated mentality and unobscured spiritual vision, he stood like a prophet of the Kingdom—Jehovah's mouth-piece, ringing out with certain sound the God-toned chimes of immortality.

SONNET

Bird of the trackless ocean—Man's "Gray Gull,"

Winged for the mystic flight of life's wide sea;

Responsive to a Wise, incentive pull,
Bound for the Port of Endless Destiny!

Thou liftest wings against the nightfall
 gray
 And takest long, dim leagues with fear-
 less eye;
 In quest of that imperishable Day,
 Beyond the encircling dome of earth's
 dull sky!

What though dim leagues of space, un-
 tried, unseen,
 Challenge thy faith, endurance, pa-
 tience, hope;
 Fear not, "Gray Gull," the storms that
 intervene
 Shall clear the mists and give thy vision
 scope:
 When proud dun waves, dim leagues and
 nightfalls fail,
 In triumph thou shalt sweep within the
 Veil!

JOSEPH C. BOOTH.

Melrose, N. Y.

(Dedicated to the late Rev. Dr. William
 V. Kelley.)

P. S. A typewritten copy of the sonnet
 was sent, by the author, to Doctor Kelley,
 with the offer of dedication, which he
 readily accepted, with the request that a
 copy be sent to him after its publication.
 The author, however, was stricken with a
 serious illness and before his recovery
 Doctor Kelley's "Gray Gull" finished its
 heavenward flight and entered, in great
 triumph, into the haven of "Everlasting
 Rest!"

IN THE FOG

TO THE EDITOR OF THE METHODIST REVIEW:

THE Protestant churches, including our
 own—and especially our own—are groping
 in a thick doctrinal fog. No better illus-
 tration of this truth can be found than
 that which is furnished by two articles in
 the current number of the REVIEW, our
 official magazine.

According to Harold Paul Sloan, the
 promises of the Spirit contained in the
 fourth Gospel are the direct and personal
 word of Jesus. According to Rolland Lee
 Dove, they emanate from "a great min-
 ister of Ephesus" who teaches "out of the
 authority of his own experience" (what-
 ever that may signify), but with sublime

audacity puts his own words into the
 mouth of the Son of God.

How can the church, recognizing equally
 these irreconcilable notions of the basis of
 her teaching, deliver to an indifferent
 world a message having any faintest ring
 of authority? A pastor who agrees in
 substance with Doctor Sloan is succeeded
 by one who shares the views of Mr. Dove
 —and the dove of peace flies away. The
 results need not to be imagined; they may
 be observed in hundreds of parishes. I
 hold no brief for extremists of either
 school; I am concerned only for the pro-
 gress of the Kingdom. But unless we can
 accept some common foundation for our
 gospel, what is likely to become of the
 Kingdom? To what end do we labor and
 strive?

H. L. RIXON.

Groton, N. Y.

[Brother Rixon is right in thus keeping
 in the middle of the road. But it is not
 intellectual knowledge that saves souls.
 It is conviction of sin and that loyalty in
 turning one's back on sin and facing God
 (which is saving faith) which is the start-
 ing point of salvation. Of course the
 pulpit can help the growth of character
 and conduct by teaching the truth of God
 as revealed in the Scriptures and empha-
 sized by the work of the Holy Spirit.—
 EDITOR.]

A THOUGHT CONCERNING IMMORTALITY

FROM the beginning of time has hu-
 manity been engaged in attempting to
 unlock the door through which he came
 into being, and discover what, if aught, of
 himself existed ere he drew the breath of
 this world. But no skeleton-key has as
 yet been devised that can pick the lock
 and swing back the door. Our interest in
 thus penetrating the regions back of birth
 is surpassed only by the eagerness and
 yearning to peer beyond the gate of death
 to catch if possible even the merest hint
 of life hereafter. I say this second desire
 surpasses the backward look through the
 gate of birth for the reason that we are
 all going hence, and one always moves

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more eagerly toward an approaching port than does he revert to a departing land.

However, with the majority the way back toward childhood soon carries us into a fog, for between birth and self-conscious life is a period of imprisonment, and to penetrate this darkness seems hopeless. The most of us are forced to stop at three or four years of age. James Whitcomb Riley had the knack of insinuating himself farther into that magic realm of childhood and bringing back rich memories than anyone in modern times. The greatest debt the generation owes to him is the wealth of memories his explorations into Bylo Land have produced.

But back beyond the gate of birth—what was there? Did we spring from nothingness by the fiat of man, or was the human body the sifting medium through which the Spirit of God percolated, taking on through the months of gestation qualities of parents until at birth the newborn was in a very significant sense a God-man, born not of blood nor of the will of man alone, but of God. The theory of transmigration is repulsive, however it may explain the apparent injustices of life to the Oriental. But the query, did life really begin with physical birth? persists and will not down. I am not advocating a pre-existent state, neither am I condemning such a belief. It is really not vital, nor does it in any way controvert any tenet of evangelical Christianity. So far as I have knowledge, there is no dogma dealing with the question. It is interesting, however. Has not the reader infrequently reverted in his musing to the possibility of pre-natal life and as often left it as unfinished business in his mental workshop? Wordsworth in his "Intimations of Immortality" definitely teaches the pre-existent state of the soul; and he is not alone among the poets or philosophers.

But, that aside! There is more speculation by far concerning the immortality that extends into the future, for that is a state that those holding it to be true are to consciously experience, and that at no very long time in the future. I do not desire at this time to enter into any argument supporting future immortality, for

immortality cannot be proven as can a mathematical problem. To prove scientifically and in accordance with the laws of logic that life continues following physical disintegration, is beyond the power of mind; nor would it be to the advantage or profit of humanity were it possible of proof. The life of Christ, with its marvelous works, its incomparable teachings, its Godliness, is such that one simply must believe in immortality. Life cannot be eliminated by the mere breaking down of the body. Christ's life and precepts so supplement the natural grounds for immortality as to produce a lively hope.

Permit me at this time to propose a suggestion concerning the future life that is *only* a suggestion, is not insisted upon, nor do I know of ever having heard or seen it stated. I present it as, to me at least, an interesting theory.

Granting that there was some measure of life prior to birth, that life was then meager and impersonal, a mere span in comparison with this we are now experiencing. The present life extends over the proverbial "three score and ten years" and then sinks below the horizon. This life may be likened to an arc. We are twice a child. Life starts with small beginnings, mounts yearly unto higher altitudes until at mid-life, or say forty years, when it is at full tide. Then the curved line begins to descend, life goes down the "western slope," as we say, and we become children again. Thus life describes an arc, man rests from his labors in the sleep of death only to awake on a new horizon amidst a more glorious environment. But he begins the new existence as a mere babe again—that is, an infant compared with the redeemed about him. The thought that when we go hence we come into possession of unbounded knowledge and are fully equipped to appreciate all the wonders of the new order never appealed to me. We grow in grace and the knowledge of God hereafter as we do here.

Now, my query is this: Is it not possible that we may describe another arc, mounting the heights of heaven for, say, centuries, developing mighty powers of comprehension and appreciation of Glory only to, in time, begin to describe another

descending arc, and finally, after millenniums, approach and pass through another gate into a still larger realm, this time the leap to be so vast in time and reach as to be utterly incomprehensible with our present human capacities? And thus the æons will be lived.

This suggestion is based upon the theory of the curved line which God seems to employ. He has used no straight lines in all his universe. Einstein has proven that even a ray of light bends. Everything begins, ascends, declines. The rainbow, the round earth, the pathway of the sun, the bending river, the swelling hills all conform to the curved line. So with human life. I cannot conceive of an unending life of strenuousness; and just as there comes a time in the life of here when we reach the acme of our strength and ac-

complishments and then begin to decline, so may we hereafter re-enact the arc, only on an ever enlarging scale until the arcs may comprehend the vast reaches of God's outlying universes.

It is this swelling life, this arc, that gives interest to life. A prolonged period of strenuous activity with no relaxation would break the spirit of man; and just as here that arc is described until life settles for another leap into a larger round of existence, shall we be surprised if there comes a time when we shall again describe a descending arc for another leap upward unto ever lengthening heights of existence until finally we comprehend the circle of God? Infinity of time and space permits of this endless program.

E. ROBB ZARING,

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BIBLICAL RESEARCH

THE PRESENT DISPUTE ABOUT THE TRUTH OF THE OLD TESTAMENT RELIGION

WHEN one hears of discussions in the field of the Old Testament, one usually assumes that the date of authorship of some individual book is the subject of debate. Such differences of opinion are of minor importance, since most of the books do not suggest the time of their composition in the textual connection. Frequently, however, the discussion centers around points of *fundamental* significance for the history of salvation. At present scholars are wrestling with the most important question whether or not the religion of the Old Testament is actually based on divine revelation.

The *question of truth*, as we might say with regard to the biblical religion, has assumed gigantic proportions, especially in recent years. Two examples will amply illustrate this. First, the forceful impressions which the proceedings of the International Mission Congress in Jerusalem (1927) left upon the participants—the most forceful impression was the conviction that the millions of adherents, for

example, of Brahminism, Buddhism, Confucianism and Mohammedanism will be won for the biblical religion only when the latter is constantly and definitely proven as *the truth*. Secondly, and especially in the field of the Old Testament, it happened that, through a lecture by Kittel in 1921 (delivered in Leipzig at the convention of Old Testament scholars), emphasis was laid on the fact that, since for a long time literary critical discussion had been pre-eminent, the final problem for investigation must now be the problem of the *truth* of the Old Testament.

With reference hereto, what has been done so far? In fact neither Kittel nor anyone else has applied himself to the task. Finally, I regarded it as my duty to stand out strongly for the *truth* of the Old Testament religion.

I believe the methodical way of starting this investigation is, first of all, to ascertain the basis on which the old representatives of Israel's true religion¹ established their conviction in the divine found-

¹In distinction from the so-called "Volksreligion" of Israel, the most recent three phases of which may be found in *Theologie des Alten Testaments* (1923), para. 7.

dation of the patriarchal-Mosaic religion of their people. Why were they convinced that a special *relation*—that is what “*religio antiqua*” means according to the derivation of the Christian Cicero—had been entered into between God and the true descendants of Abraham?

As this question is “new territory” in the investigation, and, as far as I know, has never definitely become the starting point, it forms the first part of the answer to the question; namely, the basic foundation of the confession of these old representatives of Israel’s religion was established on *experience*. We find this in such sentences, for example, as in Exod. 13. 14: “When thy son asketh thee in time to come, saying, What is this? (namely, the (Passover) that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage.”

This experience evidently became a high spot from which a strong current of religious life had sprung. On the basis of this experience the saved people sang in the “Song of the Sea” (Exod. 15. 1b-18): “Who is like unto thee, O Lord, among the gods?”² From this experience, which Israel could not have derived from a merely natural source, it gained the conviction of the *incomparableness* of the God proclaimed by Moses. Is this conviction false? Notice, here were the people of Israel wedged in—*behind* them the host of the faithless Pharaoh, and *in front* of them the waters of the Red Sea! Lo, at the point of the gravest danger a mysterious fate opened a passage by means of a strong east wind—which Israel did not comprehend—and the people of the Eternal were enabled to proceed safely. Hence, had they no cause for singing the song of thanksgiving, Exod. 15. 1: “I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea”? Did Israel without good reason base its whole national remembrance, especially also on this experience, as on a rock-like certainty? To answer in the affirmative

would mean to destroy the center of a solid historical consciousness. That would be an arbitrary method of handling sources. Now, according to a critical principle already discovered by Lessing,³ at least the *corresponding* instances of all sources demand credence.

Moreover, in another part of the experiences which have been handed down as basic in the religious conviction of ancient Israel, it is above all necessary to observe the textual wording and the textual connection. This is occasioned by the recent interpretations of the experience Moses had at Mount Horeb (Exod. 3. 1ff.). According to one of the highest authorities, the fire mentioned here was produced by subterranean gases “in whose immediate vicinity stood a thornbush.” But does this explanation do justice to the textual account? No, because the adjacent thornbush would naturally have been destroyed by such a fire. The story, however, tells us that “the bush burned with fire, and the bush was *not* consumed.” And what does the historical connection of this experience teach us about its origin? This, at any rate, that it did not arise from a hallucination, as is often said. At the time of this experience Moses was an educated and aggressive man (Exod. 2. 10) who could not be made the victim of some self-deception. Then, too, according to the source (3. 5), as he approached Mount Horeb he did *not* expect to find a sacred place here so that he might have presupposed a divine apparition.

Consequently, the only justifiable estimate of the text and its connection is this, that the *ordinarily* transcendental light which revealed itself before Moses at the time was the radiation of the divine Spirit-being (Isa. 31. 3b; cf. Exod. 13. 21; 33. 9 and especially Elisha’s word, 2 Kings 6. 17: “I pray thee, Lord, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of

² Lessing’s sentences and their historical explanation may be found in *Die Genesis*, etc. (1925), pp. 81f.

³ Ed. Meyer, *Die Israeliten und ihre Nachbarstämme* (1906), p. 62. All other more recent explanatory attempts may be found in my *Geschichte der alttestamentlichen Religion* (1924), pp. 191f.

² Israel could not immediately withdraw itself from considering the polytheistic world round about it (see *Theologie d. A. T.*, 1923, pp. 119-121).

horses and chariots of fire round about Elisha!")

Nowadays one tries to evade this opinion by the beloved *flight to the milieu*. It is said that no scientific investigation dares to assert that the utterances of Greek heroes whose eyes often saw the deity⁶ could be attributed to truth of divine revelation. "What is reasonable for them must also be reasonable for Moses."⁷ Over against this I would raise the following questions: is the religious-historical position of the Greeks of the same *niveau* as that of Israel? Above all, did the Hellenes have such a conception of God according to which he was a Spirit-being independent of the world's origin, in sovereign juxtaposition to the undivided world, exalted above sexual differentiation?⁸ Moreover, was the Greek nation conscious of a divine plan of blessing and redemption for the human race, as it is already expressed in Israel in Gen. 12. 3? Can the history of Greek civilization produce a prophetic order like that of Amos, Hosea, Isaiah, etc. (cf. Jer. 7. 25)? Only he who dares to deny that Israel was the nation of religion in ancient times, only he can ascribe "mythological phantasies" (Gressmann, a. a. O.) as the source of the repeatedly proven religio-historical consciousness of Israel.

Moreover, one ought not constantly to ignore the sobriety and awe manifest in

ancient Hebrew literature as over against the colorful multitude of mythological accounts of Babylon. This I have for the first time elaborated in my *Geschichte der alttestamentlichen Religion* (1924), pp. 179-182. The representatives of Israel's true religion have dissolved any connection with mythological representations as far as they had inherited them. And we have no right to establish such a connection, a thing often done in our day by way of "mythologizing" Old Testament texts (Psa. 19. 5b-7, etc.).⁹

Consequently, by taking refuge in the *milieu*, it is impossible to evade the opinion that in the religious experiences of Abraham, Moses and the prophets the usual transcendental background of the world's history is unveiled. The recent quite prevalent sabotage of a comparing method changed into an equalizing attempt is a lamentable aberration of modern science.

So much for this review of the most recent conflict waged in the field of the Old Testament. Those interested in the particulars may find additional material in my *Die Wahrheit der alttestamentlichen Religion*.¹⁰

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(Translated by Rev. E. W. Hammer, Lynbrook, N. Y.)

⁶ Thus he writes instead of "one god" or "one goddess"!

⁷ Hugo Gressmann, *Mose und Seine Zeit* (1913), p. 22.

⁸ The Babylonian, Egyptian, Greek, etc., contrasts are taken from the sources and are found in *Theologie d. A. T.* (1923), pp. 112-115.

⁹ Compare my commentary on Job (1929) in the Index under "Mythologisierung."

¹⁰ Perhaps this book (publ. by Bertelsmann in Queteloh) may be of interest because of the following three important points: the elucidation of the frequently recommended "pneumatic" interpretation method (pp. 33ff.), the defense of the linguistically genuine and biblical conception of "believe" (pp. 42-47), and the criticism of a modern dogma about "the science of history" (pp. 48ff.).

FOREIGN OUTLOOK

THIS valuable sketch of a great living saint of India is given us by a missionary of that land. We will continue this study of the life and teachings of Sadhu Sundar Singh in our January, 1931, issue, from one of the intense supporters of World Service, Arthur Bruce Moss, D.D.

SADHU SUNDAR SINGH

Among interesting Orientals living in our time Sadhu Sundar Singh is in the front rank. This may be said without prejudice to the question that at once will be raised, the question whether he is

still likely to be in the land of the living or not. It is now nearly a year that he has disappeared, and the likelihood is, that his last journey to Tibet was indeed his last one.

Great disputes have at times raged over this man. He has friends nearly in every country who believe in him no matter how difficult he himself has at times made such a belief, and he has also many opponents who either never believed in him, or else whose doubts concerning him have been steady, or have continued growing through the years.

Prof. Frederick Heiler of Marburg is the Sadhu's great friend and apologist. Others are the Swedish Archbishop of Upsala, Doctor Soderblum, Canon B. H. Streeter, and many others have been or still are his warm friends and admirers.

The vulnerable point of Sadhu Sundar Singh has always been the miraculous element which is so dominant in his life and work. The things supposed to have happened to him on his many trips to Tibet savored more of the Middle Ages than of our own, and the view held by many of his friends was or still is that in him we have a medieval saint born out of season, so to speak, a character around whom miracles cluster in rich profusion and a man, withal, whom we cannot and must not measure by the known standards of our own prosaic age.

On the other hand, Dr. Oskar Pfister of Zurich, P. Braunlich, Pater H. Hosten and others have for some years rather unmercifully measured him by those very standards of our own time and found him wanting. Others who doubted some of the incidents of his life have found it possible to exonerate him of the charge of actual dishonesty, finding in his temperament, his personal, racial and religious life sufficient causes contributing to his incapability of distinguishing truth from falsehood in the strict, bald, Western sense and use of these words.

The most striking item in Sadhu Sundar Singh's career is the affair of the *Maharishi*. I shall quote from a book published in Allahabad, *Heaven and Hereafter*. The book was written by Alfred Zahir, an Indian Christian, and is the re-published edition of a part of the first

biography of Sadhu Sundar Singh, published by Zahir shortly before that time.

It tells how Sundar Singh, wandering in the Himalayas in the neighborhood of Mount Kailash, in a mountain cave, found a very ancient hermit who told him the following curious story. He said that he was 318 years old and had been living in that spot for the last two hundred years. He possessed an ancient copy of the New Testament, written on an immense piece of parchment which, we are informed, dated from the time of the Emperor Constantine.

Christ had, in a special bodily appearance about two hundred years ago, commissioned him to spend his time in praying and interceding for the church (pp. 10, 11).

He enjoyed communication with heavenly saints who visited him in his cave, helping him in his appointed duties.

And the last paragraph of this chapter I shall give *verbatim*:

"There is also another special privilege that God has bestowed on me, and that is the privilege of visiting every part of the world in spirit. For otherwise how could I intercede for different churches unless I knew their particular names and weaknesses? The few spare hours of the day I spend in visiting different people and places in spirit, while my body remains lying behind in the cave."

Now, before discussing the hermit, it should be said that the Sadhu has in recent years considerably toned down this rather remarkable picture of his ancient friend. Attempts have also been made to discredit Zahir, the writer of these first accounts of the Sadhu's life.

But Mrs. Parker, the author of what is probably the standard biography of Sundar Singh's life, in all editions of her book has retained the hermit as one of the items, and the Sadhu has claimed to have revisited the hermit repeatedly since the time he discovered him first. Sundar admitted that the hermit may not be as old as he had told him first, but that he looks old enough to be at least a hundred years old. Mrs. Parker's version does, however, still continue the more extravagant details of the Maharishi's age, spiritual powers and activities. Zahir's book quoted above

does not contain any reference to the so-called Sanyasa Mission, of which Sadhu Sundar Singh and his friends made much later on. This mission was supposed to be a secret organization of unbaptized believers all over India, confessing in secret the tenets of Christianity, holding their meetings in hidden-away places.

"He (the Sadhu) has often been present at their services, and has several times been mistaken for one of themselves. He has very earnestly begged them that they should openly confess Christ, and their promise is that when the right moment comes they have every intention of doing so." (Parker, p. 58.)

Now, in all that has been written on Sadhu Sundar Singh the real problem which this Maharishi presents has not been dealt with satisfactorily, I believe. Naturally, the majority of Western readers of the above-mentioned books have completely counted out the Maharishi, giving to themselves the perfectly good explanation that the Sadhu must have dreamed, imagined or invented the whole story. I am not sure whether this is really the way out of the difficulty. Granted that the Maharishi may not be anything else but the figment of human imagination, then the question at once arises: Whose imagination?

Does the Sadhu believe in the existence of the Maharishi? He certainly does.

Most of Sadhu Sundar Singh's teaching, some of his parables, he claims to have learned from the Maharishi. Mrs. Parker is explicit on this point. She says, page 56 of her biography (fifth edition of 1924):

"The Sadhu had long conversations with him about holy things, and heard many strange things from his lips. Some of the excellent illustrations Sundar uses in his sermons were given to him by this aged saint. The Maharishi belongs to the *Sanyasi* Mission. His astonishing visions as related to the Sadhu would, if written down, read like another book of Revelation, so strange and incomprehensible are they, and the Sadhu himself warns readers and hearers of these visions that common interpretations can never disclose the meaning, since the saint has to clothe his ideas in language that cannot be taken

literally. He has visited the Maharishi three times and hopes to see him again on some future visit to Tibet."

So the question is not whether we are to take the Maharishi literally or not; the real question is, what influence the Sadhu believes the Maharishi to have been in his life and work. Even if the Maharishi is the merest specter in the Sadhu's visionary life, the merest figment of his own imagination, in the Sadhu's own life and work he must have been a reality, or at least must have possessed all the force and power of reality.

I have been wondering whether the real explanation of this baffling case may not lie in the following direction.

In India, and in Asia generally, the relation that exists between a teacher and his pupils, between a prophet and his disciples, is a very peculiar one. In practically every noted religious leader in India there is the element of *gurnship*. Dayananda Sarasvati, founder of the Arya Samaj, had a famous blind old Brahman teacher, Virajananda, at whose behest he threw all his books into a river, to be able to sink his own personality more completely into that of his teacher, obeying him explicitly in everything.

Mrs. Annie Besant claims spiritual descent from Madame Blavatsky, and herself in turn stands in the *gurnship* relation to Krishnamurti. All three again, Blavatsky, Besant, and Krishnamurti, claim to have sat at the feet of the Masters, the *Mahatmas* of Tibet, whoever those may have been or may not have been. It is, as in Sundar Singh's own case, always Tibet, the holy land of all recent religious phantasmagoria, closed Tibet, romantic, because closed and unknown.

Even Ram Mohun Roy must of necessity have acquired some of his wisdom in Tibet; on that his followers had to insist as a necessary qualification of a modern teacher of Asiatic religions.

The East still believes in a spiritual succession of *gurus*, *guru* after *guru*, handing ancient wisdom and esoteric knowledge successively to link after link, generation after generation, in an ever-growing chain.

Now, what does Sadhu Sundar Singh himself say about the Maharishi?

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1. In a letter to Professor Heiler, dated 23-9-24, Sundar Singh says:

"The Maharishi told me that also he had been brought to Christ through these words, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11. 28." (*Documentenbuch*, I, 4.)

2. In another letter to Heiler, dated 23-3-25, he writes:

"I have written to you, that I never said that the Maharishi is 300 years old. He himself said that he is 300 years old, but I have not said so." (*Dok.* II, 3.)

3. This is what Sadhu Sundar Singh told Canon Streeter about the Maharishi:

"People have made too much of this incident in my life. The Maharishi is a man of prayer, and I have a great respect for him; but my work is, not to preach the Rishi, but to preach Christ." (*The Sadhu*, p. 33.)

We are forced to the conclusion that, spiritually speaking, Sadhu Sundar Singh is a self-made man who owes very little in his religious development to the church, but most of it to other and many various sources.

To Streeter's question: "If ever anything which has been told you in ecstasy seems to conflict with the traditional teaching of the church, which authority do you prefer?" The Sadhu replied:

"With me a revelation in ecstasy counts for more than church tradition. Churchianity and Christianity are not the same thing. John Wesley and General Booth followed God's guidance in opposition to the church, and they proved to be right. Everyone, however, is not a mystic, so the authority of the church tradition is necessary for the majority." (*The Sadhu*, p. 149.)

Canon Streeter says, speaking of the short term that the Sadhu spent at Saint John's Divinity College at Lahore:

"The curriculum of studies also, however suited to an ordinary student, could hardly have appealed to one of his temperament and experience; and it would seem that to this period of his life must be assigned the maturing of the conviction that religious knowledge of the highest kind is acquired, not by intelligent study, but by direct contact with Christ." (*The Sadhu*, pp. 17, 18.)

What the share of living men may have been in his development, men like this legendary Maharishi, is difficult to say. It seems that, in Sundar Singh, also modern Christianity has begun to harken back again to the old world institutions of secret knowledge, esoteric teaching, zealously guarded from outsiders and imparted only through the proper channels, which are the teaching of the *guru* to the pupil, both occupying to each other that sacred mystic relationship which others can never fully understand and must not know.

In Sadhu Sundar Singh we have a full-fledged type of Oriental Christianity in direct communication with that realm of the supernatural which we Westerners have for a long time learned to shun as dangerous to our sane and sober type of religion. It may be that, after all, this, our Christianity, which is in danger of becoming a little anæmic, may be better for an infusion of that fuller, richer type of Eastern mystical religious experience which drinks out of the full of the great *other-worldly* realms, which we all really believe in, but which we like to disown, or at least to neglect and ignore.

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Baltimore, Md.

OUR BOOKSHELF

The Doctrine of God. By ALBERT C. KNUDSON. Pp. 428. New York, Cincinnati and Chicago: The Abingdon Press, 1930. \$3.50.

When Rupert Brooke felt that the most priceless traditions of mankind were threatened by the circumstances which

caused the World War, he wrote, "Now God be thanked who has matched us with his hour." Subsequently he threw himself into the conflict "with hand made sure, clear eye and sharpened power, to turn, as swimmers into cleanness leaping."

With similar courage and elation, if less

romance, Dr. Albert C. Knudson, author of the very significant new book *The Doctrine of God*, leaps to the defense of men's most treasured beliefs, as represented by theology, and fights for them with an excellent boldness. He sees them attacked simultaneously by atheistic relativism and theistic empiricism: the one dismisses them as "useful fictions"; the other retains them, grudgingly, but leaves them hardly more than specifications under Psychology of Religion or unwarranted deifications of social values. Back of both movements Doctor Knudson's "sharpened" insight discovers a growing skepticism of speculative theism in any form, dating from Albrecht Ritschl and finding modern expression in John Baillie's book, *The Interpretation of Religion*. Such are the theological, or anti-theological, perils of the present "hour," as Doctor Knudson views it with the triple perspective of scholar, teacher, and practical administrator.

Never was a man more adequately "matched with his hour" than Doctor Knudson in the treatment of these problems. With an outlook deepened by years of research, teaching, and writing in the fields of philosophy, church history, biblical criticism, and theology, he surveys the present situation with unflinching broad-mindedness, admits its antipathy to theology and refuses to be panic-stricken by the prospect. Instead of yielding to the popular penchant for surrender—surrender of all beliefs which are not "scientifically demonstrable" or "socially practicable"—he writes his book in a mood of splendid assertion this side of dogmatism. With merciless, almost miraculous, logic he justifies what seems, on first reading, a perfervid enthusiasm for unproved assumptions: the existence of God; his essential absoluteness, personality, and goodness; the revelation of the richness of his nature in the Christian idea of a Trinitarian spirit, at once creative, redemptive, and communicative. Such a God he considers worthy of the continuing worship of persons intelligent enough to find a divine dynamic behind so-called "human" values.

No book of similar scope and insight has appeared in Methodist literature since the publication of Henry C. Sheldon's *System of Christian Doctrine* (1903) and

Olin A. Curtis' *The Christian Faith* (1905). Doctor Knudson accepts all that is valid in the systems of these, his most distinguished predecessors, and goes beyond them in the solution of religious problems which have risen since their day, notably the relation of theology to science and philosophy. He rejects, with commendable frankness, the current attempt to transform theology into an "empirical science." It is essentially, he insists and proves, "a substantialistic theory," advanced at a time when the realer sciences, under the devastating criticism of Bergson, Whitehead, and Eddington, are becoming more and more symbolical and spiritual. Consequently, he says (p. 132), "To interpret science realistically or metaphysically is to take a step backward," as D. C. Macintosh and H. N. Wieman do in their stimulating but misleading books, *Theology as an Empirical Science* and *Religious Experience and Scientific Method*. Equally positive is Doctor Knudson's rejection of the modern tendency to identify theology exclusively with philosophy, as the pantheists and theosophists do, or with neo-dogmatism, as the Barthians do, or with social service, as Scribner Ames does. There is no single theological method, he contends; theology is partly scientific, partly philosophical, and partly practical; to make it exclusively one or the other is to fall into a one-sided and misleading treatment of the subject. He himself emphasizes its philosophical bases not to disparage its scientific and practical aspects, but to restore its historical and intellectual grounding, which, from the time of Justin Martyr and Clement of Alexandria, has been the secret of its enduring appeal. Christianity's superiority over competing religions lies, he insists, in "the sharper distinctness of its idea of God," and this can be appreciated and enriched only by a proper respect for and emphasis on speculative theism. Accordingly he sets forth a doctrine of God which seems to him consistent with both modern science and essential, if not traditional, theology.

It is in connection with his treatment of the existence of God that Doctor Knudson makes his most original and perhaps most significant contribution to Christian

theology. Having stated and evaluated the traditional arguments for God in his *Philosophy of Personalism* (Chapter IV), he sets forth here (*The Doctrine of God*, Chapter VI) their present status in the light of modern science, philosophy, and history. More important yet, by a surpassingly brilliant and original synthesis, he unites the "religious" argument for God—"God is given to us in an act of faith or mystical intuition which resembles perception both in its objectivity and its certitude" (p. 228)—with the "moral" argument for God—"Without him conscience would fall into contradiction with itself; if we are, therefore, to avoid ethical inconsistency, we must affirm his existence"—in such a way as to "break down the partition" between the theoretical and the practical reason and make both (p. 241) "point toward a common spiritual interpretation of the universe." Here, too, he is in accord with the great Apologists, perhaps the greatest, who said, "God is a spirit and they that worship him must worship him in spirit and in truth."

Equally original and convincing are Doctor Knudson's treatments of the absoluteness and personality of God in Chapters VII and VIII, respectively. With Socratic foresight and thoroughness he "defines his terms" at the outset and so fortifies his position against the attacks of opponents who prefer vagueness to validity. He employs the most incisive reasoning to discredit H. G. Wells' doctrine of "a limited God" and E. S. Brightman's more recent and profound hypothesis of "a retarded God." Piquancy is given to the latter argument by Doctor Brightman's reply, tolerantly included in a footnote (p. 273).

As has already been indicated, the book reaches a climax in the discussion of "The Trinity" (Chapter X). Doctor Knudson sets forth the historical development of the doctrine, appraises its traditional formulations, and courageously suggests changes in the direction of "modified Sabellianism": "God is a spirit," fatherly, gracious, consoling; all of these aspects are revealed in Jesus in such a way as to suggest that he is, in a unique sense, divine, since nothing could so perfectly disclose something which it essentially is

not. As Archbishop Söderblom said, "One may doubt the divinity of God, but hardly that of Jesus."

Ministers will find the last part of the book invaluable as a basis for doctrinal sermons of a liberal rather than a dogmatic sort. Teachers of homiletics should make it required reading for the course.

This review is too brief to do justice to Doctor Knudson's clarity of style and freshness of diction, much less to the redeeming humor which flashes through even the most profound passages of the book. They recall the fact that "only the greatest philosophers achieve a perpetual twinkle in the eye" and give Doctor Knudson that rating. They suggest further that *The Doctrine of God* is an essentially human document rather than a "dully scholastic" treatise. It admittedly uses an esoteric terminology, as all scholarly books should, but it defines each term the first time it is used, so that anyone, reading the book thoughtfully from the first, will encounter no term that is unintelligible to him. This is practical scholarship; also ministry of a high order, since it presents religious faith against a background of acknowledged facts and in terms that can and should command the respect of science.

The book should do for theology what Norman Foerster's *Humanism and America* is doing for literary criticism: re-establish traditional viewpoints where they are valid; appraise new data according to established as well as experimental standards; find enduring values in an objective, organic continuity-with-development which is the essence of religious as well as literary or scientific progress. Less ponderously, the book ought to be the morning-star of a theological renaissance.

EARL MARLATT.

Boston, Massachusetts.

The Theology of Crisis. By H. EMIL BRUNNER. New York: Charles Scribner's Sons. \$1.75.

THIS book is offered as "the first direct word definitely designed to introduce American and British readers to 'The Theology of Crisis' as expressed by the Barthian School." As such it leaves little

to be desired, if by an "introduction" we mean something more than an elementary treatment of the subject. The book is really a summary of the opinions of the Barthians, and an excellently organized and expressed summary at that. In it we have the essentials of the new school that is perhaps the outstanding religious movement in Europe at present.

Professor Brunner, a member of the faculty of the University of Zurich, Switzerland, is credited with being perhaps the best interpreter of the Barthians. He has made two visits to America—in 1919-1920 was a Fellow at Union Theological Seminary, New York, and in 1928 gave the contents of this book as the Swander Lectures in the Theological Seminary of the Reformed Church in the United States at Lancaster, Pa., repeating them in part at the Central Theological Seminary, Dayton, Ohio; the Western Theological Seminary, Pittsburgh, Pa.; Princeton Theological Seminary; the Divinity School in Harvard University; Hartford Theological Seminary; and Union Theological Seminary.

The Theology of Crisis cannot be condensed into a few hundred words. The author has done about all the condensing possible when he presents his materials in 124 pages—about thirty thousand words. However, the thesis of the book is that there are sharp differences between "the true meaning of Christianity" and "the idealistic or naturalistic understanding of life." The Barthians reject the doctrine of immanence, the trustworthiness of reason in penetrating the revelation of God, the universality of the law of causality, and the availability of historical criticism to prove or disprove the deity of Jesus Christ. "The real Christ is not visible to the historian's eye," claims Professor Brunner. Further, "the majority of the most difficult questions which Christian theology must deal with arise from an attempt to comprehend and appreciate its message from the point of view of the spectator." In those two statements we have perhaps the key to the Barthian position. God and truth are so completely outside all natural phenomena that to comprehend them one must renounce reliance upon rational experience and yield

himself to a faith which "is the venture by which one trusts the truth of a word" simply "because one cannot do otherwise under the constraint of the word." More briefly put, we gain God by losing the world, an idea Brunner claims Jesus to have proclaimed when he said to Peter, "Verily, flesh and blood hath not revealed it unto thee." God is veiled from the natural senses.

One reviewer says that he put the book down "shocked, illumined, puzzled, benefited," that he found it a "strange mixture of conservatism and liberalism, rationalism and irrationalism, criticism and naïveté, speculation and dogmatism." Probably he expressed the opinion of many who have read the book. However, there is a religious warmth in the book that inspires sympathetic consideration of its opinions. Quite obviously the author is strongly moved by his faith. He is far from being a conservative whose chief purpose is to ridicule what we term "modernism." In fact, he boldly classes himself with those who adhere to a rather radical school of biblical criticism—for instance, he declares that he "does not accept the Gospel of John as an historical source and finds legends in many parts of the Synoptic Gospels." But he rejects the idea that "modernism" can reveal God just as he rejects the claim that "fundamentalism" reveals him.

It is trite to suggest it, but every minister will be benefited by reading this book and pondering its contents. It certainly opens up a new approach to a field from which many are excluded by the harsh and ungracious limits established by so many who claim to be the true defenders of the true gospel. Here is the proposition that we abandon the roads we now travel in our quest for God, and not merely seek another road, but seek it in another realm. And the proposed realm is one not overly familiar to our fathers, to say nothing about it being familiar to us. *The Theology of Crisis* may not be the whole of what we need to-day, but it is certainly suggestive, especially for those who are genuinely interested in deepening and making richer the religion of the Spirit.

FRANK WADE SMITH.

Mount Vernon, N. Y.

The Ethics of Paul. By MORTON SCOTT ENSLIN. Pp. 335. New York: Harper and Brothers, 1930. Price, \$4.00.

PROFESSOR ENSLIN justifies the title of his book not on the ground that Paul wrote a systematic treatise on ethics—which he did not do—but on the ground that he laid down certain deep-seated principles which he believed would make life rich and full and free. More particularly, Paul was concerned to present all men faultless in Christ Jesus and all that he taught as to the conduct of life is to be understood accordingly. The point of view simplifies the Pauline writings. Instead of losing our way in Paul's theological discussions—from which, we are told, the apostle always "turned with relief"—we are to remember that he is seeking a definitely practical end, namely, the kind of life that becomes those who are of "the fellowship," of the Body of Christ. Bearing this end in mind, we may see that the theological position is purely instrumental and therefore secondary, so that if we fail always to understand or to agree with Paul's more subtle argument we need never be in doubt as to the kind of life Paul is urging his readers to live.

This does not mean that Professor Enslin is making a sharp distinction between Paul the theologian and Paul the ethical teacher, as though we could take the one away and still leave the other. There is one man, and his name is Paul. He has come under the sway of Jesus Christ. That would not be true unless he had come to some great convictions concerning Christ and his place in the world. These convictions reduce to one: Christ, by virtue of his sufferings and death, is King of kings and Lord of lords, the Saviour of men, literally their owner. The recognition of that Lordship involves a corresponding life in those who make the recognition, both as respects the Lord himself and as respects each other. Hence all Paul's questions concerning Christian living become one question: "What sort of conduct is worthy of a man in Christ?" And that question implies even a deeper one: "How can Paul be sure of what was worthy of Christ?"—a question which

necessarily leads to "the authority of the light within."

In working out this general position, Professor Enslin has written a readable, original, scholarly, and convincing book. Those who like to see a "well-documented" piece of work will rejoice in it. In making Paul's doctrinal discussions secondary, he has had the courage to break with a hoary tradition—although it is a fair question whether Paul's ethical teachings have been so generally neglected as is here maintained. Full recognition is made of Paul's Jewish heritage. There are valuable discussions of Stoicism and of the Mysteries, but neither of these is held to have influenced Paul in any fundamental way: any influence from the mysteries was purely linguistic and formal. What is significant about Paul is not the way in which he resembles these real or apparent heritages, but the way in which he differs from them, and this is true even of his Jewish heritage. Paul laid his emphasis at just one point, the point which differentiates "his gospel" from all others, namely, "the mystical union of the believer with Christ and the resulting union of the brethren in Christ." The criteria which evidence this twofold union are four—separation from that which defiles, in particular from the prevailing sexual impurities; steadfastness in all the conduct of life; loving service one of another; and the steady cultivation of joy in the Lord, no matter what the immediate conditions may be. The detailed consideration of Paul's ethical teaching falls chiefly under these four topics. It is a question whether some of the material embraced under the first is not irrelevant, and whether sexual matters had so large a place in Paul's thought as is here implied. The attention given them in Corinthians is due to specific questions having been raised, and needing an answer.

One incidental result of a most useful book is the way in which it unites the Gospels and the Epistles. Students have always been perplexed with their theological differences. Approaching them from the standpoint of the ethical, we see how strikingly similar are the ideal of Jesus and the ideal of Paul.

EDWIN LEWIS.

Drew Theological Seminary.

The Atonement and the Social Process.
By SHAILER MATHEWS. Pp. 212. New
York: The Macmillan Company, 1930.
Price, \$2.00.

IN this illuminating study Dean Mathews elaborates the thesis that historically the doctrine of the atonement has been set forth in prevailing social "patterns," and that this must continue to be done if the doctrine is to remain intelligible and convincing. The changing forms of the doctrine, "when arranged according to their origin chronologically, synchronize with the creative epochs of European history. They embody the dominant characteristics and practices of the period in which they were finally organized" (p. 17). What these forms are, and how they are related to their time, is described in simple and straightforward language, astonishingly free from technicalities. "Viewed superficially, there seems to be no unity in these various doctrines, but viewed functionally, they all serve the same end. Each had a social origin. The death of Christ has been used by the Christian thinkers to remove difficulties raised by current customs or conceptions in rationalizing the experience of salvation" (p. 38). For this reason, theology is to be regarded not, as is ordinarily supposed, as "a child of philosophy," but as "the intellectual legitimization" of a life that sought religious help and spiritual satisfaction (p. 20). The various chapters deal with the changing ways in which the idea of atonement has been stated, so that the book constitutes a readable history of the doctrine, told, however, all the time relatively to the prevailing intellectual, political, or social situation.

In all this there is nothing particularly new. The facts stated are familiar to most students of theology. The value of the study is in the convincing way in which the facts are stated, and in the way in which it clears the ground for what is so sorely needed, namely, a statement of the idea of atonement in twentieth-century patterns. Dean Mathews himself makes a bold attempt to do this. If former statements—those emphasizing the Messianic pattern, or the pattern of sacrifice,

or of acquittal, or of sonship, or of imperialism, or of feudalism, or of monarchy and the like—have been primarily analogical, "coefficients of the social minds of different periods" (p. 176), then it is likely that we can find in the social mind of to-day a clew to another analogy which will do for our time what earlier analogies did for theirs. Hence Dean Mathews writes a chapter—the most valuable in the book—on "The Death of Christ in the Pattern of Process." He sees that the conception held of God is fundamental, and he frankly surrenders the idea of absolute sovereignty. "Our knowledge of the universe makes sovereignty as a pattern for the conception of human and divine relations futile" (p. 183). We must describe God in terms of our experience of his activity, as this experience is modified by or determined by our total body of knowledge. Then we find our religious pattern "in our experience of the relation of an organism to its active environment and of individuals to groups" (p. 185). Taking the personal as central, we find the possibility of the closest intimacy between the personal and certain aspects of the environment. To these aspects for religious purposes we give the name "God." God is "the 'You' of the cosmic process" (p. 187). The implications of this position are helpfully developed, and applied to the sufferings of Christ. "Suffering does not exist until something superior to the cause of suffering has been evolved." The experience of Jesus, "tragic and perplexing" though it is, is to be understood as "a sample and illustration of that economy of process by which men, under the influence of their personality-forming environment, move forward to mastery of the physical and impersonal elements of themselves. . . . God the Father is the maker of heaven and earth, but in the experience of Jesus he is set forth as co-operative good will" (pp. 192-3).

The view—here but imperfectly sketched—will, of course, be criticized. But the motive and spirit of it are alike to be commended. Dean Mathews has given us a piece of real theological construction. He shows how the old values may be carried over into the new forms—those

new forms which are inevitable in the present state of knowledge. And incidentally his book shows how utterly indefensible are the attacks on modern Christian thinkers who are guilty of no other crime than that of formulating Christianity anew—which is no crime at all unless the whole history of Christian theology is criminal.

EDWIN LEWIS.

Drew Theological Seminary.

The Prophetic Ministry. By FRANCIS J. McCONNELL. New York: The Abingdon Press. \$2.

IN his book *Men and Morals*, Professor Woodbridge Riley reviews the history of ethics from the early dawn to modern times. But in this pageant of morals he overlooks the contribution made by the Hebrew prophets. This omission reflects a common misunderstanding that the prophets were primarily and even exclusively men of religious genius. They were certainly that, but their chief distinction was in making religion the basis for morals. They made religion ethical and ethics religious, and united religion and morality so closely as to make both a consistent whole. That is to say, they rationalized, humanized and moralized religion with a penetrativeness and a practicality which have given them a premier place among all exponents of morals. They did not deal with abstract moral laws or categorical imperatives, nor could they be specially regarded as systematic ethical thinkers. They dealt with concrete situations and emphasized human values with a keen sensitiveness to the highest welfare of man. Their pronouncements were thus made without studied regard to personal consequences, for they spoke the thing as they saw it for the God of things as they are.

This phase of the prophetic ministry is expounded by Bishop McConnell with a wealth of moral insight and religious conviction and with a deep sense of modern needs. Indeed, there are few men who by temperament and experience are more competent to point out in what directions the prophets are practical guides for the actual ministry of our day. These men

of vision and virtue had limitations. They were not gracious or winsome personalities. In the nature of the case they could not be popular in the superficial sense, for their burden was to force moral issues into public attention and keep them there. Nor did they hesitate to put moral values above national interests. They assumed responsibility for their utterances and persisted in their mission, sustained by their immediate experience of God which never assumed the form of moral defeatism. The expansive effect of moral insight on their conception of God gave them a sense of reality and a grasp on the higher prophecies. This assured them that "mankind could make an adjustment to moral principles which would make the universe neither hostile nor indifferent, but friendly."

The lectures on "Prophets and Priests" and "The Perils of Prophecy" make some important distinctions. It is not generally conceded that the presence of a prophet presupposes a religious organization, and that he was a radical on the institutional features of religion because of his complete reverence for the moral law. In protesting against creeds the prophet opposed the tendency toward finality which stops or slows down thinking. In this connection a timely word is spoken about the need of Protestantism for a prophetic attitude toward the Scriptures. Equally wise are the remarks on the Sacraments and Church Union, which must be related to fundamentally human and moral considerations. A good word is spoken for the officials of the church regarded as a fellowship, since their business is to keep the institution actually living and moving. The prophetic mind is generally restive under officialism because it does not adequately reckon with the multitudinous details involved in the effective operation of an organization. The prophet often forgets that he is not the only factor in religious society, nor does he sufficiently reckon with the mixed motives of plain people nor appreciate the importance of a personal ministry which is essentially priestly or pastoral and an indispensable force in shaping the Christian world at any time. "The prophet seldom makes either a good pastor or a good regular

minister. Both pastor and minister must persistently look out through the eyes of those with whom they have to labor. The prophet looks through his own eyes."

On the other hand, we need to guard against the mistaken idea that religion is chiefly an affair of the individual. It is out of the question for religious leaders to keep aloof from social and political enterprises when moral issues are at stake. It is incumbent upon the church to create a national, international and racial order in harmony with the mind of Jesus. This thought is well expounded in the lecture on "Prophets and Kings," and its fuller significance is conclusively summed up in the last lecture, on "Jesus and Prophecy." Our Lord is well called Prophet, Priest and King. He avoided catastrophic transformations and the tendency to wholesaleness. "Jesus somehow held together the truths of righteousness and love in such wise as to make righteousness kindly and compassionate and love solidly established on the moral will." This emphasis on the moral will made Christianity the religion of redemption out of moral indifference to richness and fullness of moral life. It is this ethical element which gave it distinction and permanency as a religion, and this it must continue to exhibit without in the least minimizing or disregarding its prophetic content and spirit.

In these Yale lectures on Preaching, Bishop McConnell has frankly faced some of the crucial questions which confront us. He gives a genuinely discriminating statement of the urgent task of the modern minister and church in a world of contrary counsels, sinister appeals and desecrating practices. This authoritative message by one of the great hearts and great minds of the church should be thoughtfully studied and its wise suggestions carried out.

OSCAR L. JOSEPH.

Word Pictures in the New Testament. By ARCHIBALD THOMAS ROBERTSON, D.D., LL.D., Litt.D., Professor of Interpretation of New Testament Greek, the Southern Baptist Theological Seminary, Louisville, Kentucky. 2 vols., Vol. 1, Matthew and Mark, pp. xvii + 406; Vol. 2, Luke, pp. xvii + 298. New

York: Richard R. Smith, Inc. \$3.50 per volume.

THE dean of American scholars in the field of New Testament Interpretation, and one of the world's most prolific writers on that subject, has presented two new volumes on the Gospels, and promises four more covering the balance of the New Testament, including the Gospel of John, which has not been included in the first group. Most writers have exhausted their resources after their first notable book, but with Doctor Robertson the reverse seems to be true: each new contribution not only adds light to what has gone before, but both sparkles with a hitherto unknown brilliance of its own and paves the way for more and better works to follow.

There are many ways in which these volumes are a crowning work. They represent the ripened view of a scholar who has been for a lifetime capturing the streams of light that have from time to time burst out of discoveries made at the point of a pick in the Near East, and in Egypt; and then, having impounded them and clarified them in the great reservoir of his mind, released them to comfort, enlighten, and inspire the multitudes who have been seeking the truth that is life itself. It is this new light that the papery and other discoveries have shed upon the text of our New Testament, and the times out of which it grew, that have made it possible for Professor Robertson to prepare and pass on to others this lucid commentary on the Gospels, making it indispensable to the student, especially the younger student of the New Testament.

As a popular commentary, however, the books will not be a success. Though Doctor Robertson tried to make them a running commentary, useful to a large part of the Christian population, he failed in that he has made them a little too "critical" for the "unlearned." But, for a student to whom the syntax of the Greek Testament still means something, there is a wealth of information on every page.

Reviewers have been almost unanimous in criticizing these volumes on just this point. They agree that it is too technical for the layman, and too emasculated, by the transliteration of the Greek words em-

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played, for the student. The general opinion of this group has been that Doctor Robertson should have done one of two things: either have excluded that part of the book entirely, or else have made use of the Greek words in their native dress. There is something to be said for this, but there is also much to be said for the thrift of the publishers. The student who studies these volumes with his Greek Testament opened beside him, as every student should, will not lose much by the trans- action, for the transliteration of the Greek words into Roman type forces upon the student a certain mental gymnastics that clinches both the form and the meaning of the word in his mind to a degree not generally appreciated. If Professor Robertson had this in mind when he wrote, he deserves much more praise than the critics of his work have given him; and if, on the other hand, the publishers, in order to cut down expense, blundered into this, they wrought much more mightily than they knew. The very interesting thing is that they wrought.

This series of "Word Pictures" is intended to cover much the same ground as Doctor Vincent's *Word Studies in the New Testament*. But much water has flowed under the bridge since those famous books were first published. New methods, new meanings, more exacting and fruitful researches, aided materially by the Oxyrhynchus and Fayum papyri, have contributed largely to a clearer and more accurate interpretation of the New Testament than was possible forty years ago. Consequently these books have come into being to meet the growing demand for a modern interpretation of the language of the Gospels, according to the light shed on it by these recent discoveries. They are in very many ways the worthy answer to the ex- positor's prayer.

As one studies these books, his convictions are measurably strengthened. One cannot help but admire the frankness with which Doctor Robertson faces the difficulties of certain New Testament passages. He has a happy faculty for allowing the passage to speak for itself, and then the grace to accept its sometimes harsh words at their face value. This, of course, plays havoc with our present bent on rationaliza-

tion of all Scripture. It re-establishes a scriptural authority that must be reckoned with; an authority that compels.

One does not have to read far into the books to discover some of the dominating motives that have given these volumes their distinctive form.

There is, first of all, a strong emphasis upon syntax, which at times occupies the entire note on a word or a phrase. At other times it occupies only half the space, but it always plays a prominent part. This is extremely valuable for the student, for the nice shades of meaning that the Greek constructions convey are always important, and one is extremely grateful for such a thorough and accurate treatment of the dress in which these expressive words appear.

In the second place, he is possessed of a strong belief in the 'simplicity' and the accuracy of the biblical records. One is never uncertain of his position respecting the authority of the gospel accounts. His theological positions, based on the Scrip- tures, are firm and clearly set forth. He is a man of convictions, and not ashamed of them. Extremely conservative in spots, yet securely entrenched from a scriptural standpoint, he strikes, with bell-like clarity, the positive notes of the gospel mes- sage—and it does us good.

The third outstanding characteristic of his work is his inordinate desire for sermonizing. He cannot keep his sermons out of his book. Why should he? These volumes are *word pictures*. They show a fact, and then seek to interpret it. How could the didactic elements be excluded and the pictures remain? His bent for practicality largely explains this feature of his work. He must illustrate the pas- sage in terms of to-day, in the language that will brand itself into the life of the reader, and at the same time vindicate the biblical teaching. What other vehicle could he employ?

It is therefore easy to see that this is more than a commentary. It is a whole library of New Testament knowledge, and of inestimable value to the student and preacher who wants to prepare his mes- sage and exercise his mind by wrestling with these great truths of the Bible in their own territory and at their sources.

We await, in eager expectation, the remaining four volumes of this series.

JOSEPH M. BLESSING.

Denville, New Jersey.

The Study Bible. A little Library of Exposition. Edited by JOHN STIRLING. Volumes on Saint Matthew, Saint John, Acts, Proverbs, Ecclesiastes, Song of Songs, The Major Prophets, The Minor Prophets. New York: Richard R. Smith. \$1.75 each.

THESE six new volumes continue the series of handy and usable commentaries intended to give the Bible student such information as will better help in the understanding of the various Scripture writings. By way of stimulating interest, the editor introduces each volume with a few paragraphs which estimate the distinctive value of the book to be studied. He is also responsible under Notes and Comments for a choice and rich selection of the best quotations from literature, which expound and illustrate the outstanding Scripture passages. In addition well-known biblical scholars write an appreciation of each book, bringing out its special message, and an investigation dealing with questions of origin and authorship. Brief bibliographies are also provided.

The volume on *Saint Matthew* has an introduction on *The Gospels: Why Four?* by Bishop E. A. Burroughs, and an Analysis of Saint Matthew, by Professor J. A. Findlay. *Saint John* is introduced by Professor D. S. Cavins, who writes on *The Message of the Fourth Gospel*, and it is concluded with a *Critical Consideration* by Dr. James A. Robertson. *Acts* has an introduction by President Sydney Cave, who writes out of missionary experience in India, and a critical estimate by Professor W. F. Howard. In one volume *Proverbs* is similarly dealt with by Professor Hector Maclean and Professor W. A. L. Elmslie; and *Ecclesiastes* and the *Song of Songs* by Professor D. Russell Scott and Professor H. Ranston. In another volume, *The Major Prophets*, Bishop H. Hensley writes on their Modern Message, while Professor H. Wheeler Robinson sums up the contribution of Isaiah, and Professor W. F. Lofthouse

that of Jeremiah, Ezekiel and Daniel. In a final volume of this installment on *The Minor Prophets*, Bishop J. H. B. Masterman deals with the Book of the Twelve and Professor G. H. Box with textual and historical matters.

It is easy to see that with such a staff of writers these volumes help to advance an intelligent and practical study of the Bible.

OSCAR L. JOSEPH.

Jesus and the American Mind. By HAROLD E. LUCCOCK. New York: The Abingdon Press. \$2.

PROFESSOR LUCCOCK has the journalistic sense of values, which is used to advantage in this volume. He keeps out of the ranks of the cynics by his sense of humor, which knows how to distinguish between the real and the apparent and to see latent qualities of virtue covered over by a veneer of indifference. He quotes from books and articles not generally read by preachers, to their loss be it said, and in this respect he might be called a humanist in his choice of reading. He is familiar with the by-ways of literature and the illustrations from these sources are most apposite. He is fertile in resource, alert in observation, charitable in spirit, impartial in verdict. He belongs neither to the hoot-owl nor spread-eagle schools. If at times he hits hard it is to stir us out of our complacencies and sentimentalism, and to remind us that we have a long way to go in renouncing many practices if we would conform to the imperative standards of Jesus. He thinks little of our boom-town optimism, speed mania, mental uniformity. He diagnoses the weaknesses of externalism which induce us to live on the fringe of things; the mechanization which imperils the sanctity of personality; the tendency to make more of size and quantity which devitalizes the finer qualities of character; the economic pressure for quick returns which overlooks moral lapses in the interest of financial profits.

All this has been frequently said before and the voices of some are raucous in hurling them at us. But Luccock's concern is to show how these current trends are in sharp and deadly conflict with the Christian ethic. He considers especially

the relation of the church to these materialistic processes and products which bring neither peace nor poise. The real enemy of the church is an aggressive pagan creed firmly held, even by some of its members, whatever else they may recite with pious unction. We certainly need to recover Jesus' emphasis on ethical and spiritual quality, and avoid the vicious separation between individual and social aspects of religion and ethics. The chief business of the church is to bring a vital sense of God and keep alive faith in God, and multiply men and women who have the mind of Christ. These points are fully discussed without generalizations and the task of the church is made definitely explicit. This is a tract for the times. Preachers will read it, but it should be widely circulated among the laity of all our churches.

OSCAR L. JOSEPH.

England. By WILHELM DIBELIUS. Translated by Mary Agnes Hamilton, M.P., with an Introduction by A. D. Lindsay, Master of Balliol College. New York: Harper & Brothers. \$5.

DURING the war the propaganda of misrepresentation did untold damage, and since the Armistice the forces of black reaction have interrupted humane progress everywhere. We need books dealing with the character and genius of the nations, written with sound historical knowledge and genuine impartiality. There is an advantage if these are written by outsiders who show scientific detachment and a perspective not always possible by members of these respective nations. This is by no means easy, for prejudices rising from the subconscious are apt to warp the judgment. It has, however, been done. For instance, the best book on the United States is *The American Commonwealth*, by Viscount Bryce, and the finest study of the English Constitution is *The Government of England*, by President Lowell of Harvard. By the side of these thoroughgoing contributions must now be placed this volume by Doctor Dibelius, Professor of English in the University of Berlin.

The idea of writing it came to him during the war. The carefully thought out and clearly written chapters show that

he has made an exacting use of the best available sources, mentioned in the amazing bibliography of eighteen closely printed pages. Instead of giving bewildering details he portrays the soul of the people. There are sections which fall below the standard of accuracy, as in Book IV, on the Universities of Oxford and Cambridge, and in other passages which have traces of the war mentality. He shows a certain peevishness when discussing commercial relations. Taken on the whole this volume conveys a better idea of English character and genius than almost any other book recently published. It is certainly better than that by Dean Inge on *England*, published in 1926.

It is certainly gratifying to read this critical appreciation and even admiration by one who shows historical scholarship, psychological understanding of real values, philosophical penetration which distinguishes the essential from the incidental. The soul of a people is best expressed in their religion. Book III, on "Religion and the Church," is especially informing. It should be studied by Methodists, who owe not a little to the English tradition, as well as by members of other churches in the United States. What is said about Roman Catholicism in England applies with equal force to us (358ff.). Religious sentiment is not lacking there, but, as in other countries, the impression is gaining that "the churches have no answer to give to the religious questioning of the day." The chapter on "The Press" makes some incisive statements. The English ideal of a gentleman is mentioned in various connections as expressing a class consciousness. In spite of its ethical limitations and social snobberies, it has exercised a decidedly favorable influence upon civilization, as pointed out in the chapter on "National Characteristics."

In summarizing the contributions made by England two are singled out for special mention. One is the English free state, which rests on the assumptions of common sense and the transformation of the antagonist into a privileged colleague. The other is Shakespearean drama. "Without these two civilization as we know it would be unthinkable." Doctor Dibelius is skeptical about the advantages of an

Anglo-American alliance for world dominion or of an all-British economic association against America and Europe. He does not share the current pessimistic criticism of civilization. In this he differs radically from Spengler, whose orientation fails to reckon with the new phenomena presented by the scientific world.

England is not headed for dissolution, but is experiencing "a grave crisis in which a new state and a new type of society are coming to birth." This informing volume concludes with a discriminating sentence: "It would be a loss to the world if there were no powerful England, but it would be a lasting detriment to the world, inclusive of England, if ever England were to become all-powerful." There is no prospect of either contingency.

OSCAR L. JOSEPH.

The Power and Secret of the Jesuits. By RENÉ FÜLÖP-MILLER. New York: The Viking Press. \$5.

THIS volume holds the breathless attention of the reader as he follows the amazing career of the most extraordinary organization which has influenced culture and civilization during the last four hundred years. From its establishment in 1534 by Ignatius Loyola, the Jesuits have operated in all parts of the world. Their motive, the greater glory of God, judged by their practices, reveals a bewilderingly irrational and unethical conception. The irresistible persistence, sleepless vigilance, unscrupulous intrigue, astute tactics, unlimited resourcefulness, sacrificial devotion exhibited by this militant order are presented in these pages with a wealth of illustration, argument, criticism, appreciation truly worthy of the subject.

The material for this learned and illuminating work was obtained from the writings of friends and foes. The extensive resources examined are seen in the bibliography of twenty-four pages. There are one hundred and forty-two illustrations, many of them full-page. The book is divided into eight parts, entitled: The Spirit of Jesuitism, Ignatius Loyola, The Battle Over Free Will, The Moral Philosophy of the Jesuits, Behind a Thousand Masks, The End and the Means, The Strug-

gle with Progress, The Four Hundred Years' Trial. It is an encyclopaedic recital of the diversified struggles, controversies and accomplishments of the Jesuits, as they tried to come to terms with all the expressions of the human mind and heart for the sake of religion. In furthering their propaganda with remarkable tenacity, they made use of politics and philosophy, science and theology, education and commerce. Nothing affecting human life was overlooked in their determination to subdue all humanity to the Faith, that is, the Church. "They claimed the whole noisy world, with its wealth of interests and objects, as the sphere of their religious activities."

It was inevitable that the questionable ways of duplicity adopted to realize their ends should rouse the animosities of religious and secular groups. The Order was suppressed by Pope Clement XIV in 1773. Its members were expelled from Catholic and pagan lands. Severe restrictions were imposed upon their activities. But even when they went under cover they continued their mission with secrecy and with recourse to camouflage. Such was the subtlety of their endeavors that they were able to win the support of heretics and schismatic princes when they were suspected by the orthodox. The rise, fall and resurrection of this Order might well be regarded as one of the marvels of history.

The recent canonization by Pope Pius XI on June 29 of eight missionaries who were tortured to death by the Indians in the Mohawk Valley in colonial times invites attention to the work of the Jesuits in the United States. Favorable reference is made in this volume to the labors of Father Marquette, the explorer of the Mississippi, and to other Jesuits who founded missions in North and South America. These missionary pioneers and educators adapted themselves in strange ways to win converts in India, China, Japan, and elsewhere. Francis Xavier, Robert de Nobili, Matteo Ricci are well-known names from the early days. The spectacular and dramatic appeals on the mission field certainly won converts; but the Jesuit missionaries frequently traded on the ignorance of the natives and the

results of their labors were of doubtful value. It was not any different in Europe, where they came in contact with royalty and aristocracy, with the elite of society as well as its dregs.

It must, however, be acknowledged that the Jesuits have rendered timely services to the human race in all lands. Even when this is said all the eulogies of R. Fülöp-Miller could hardly be justified in the light of history. It is by a strange method of reasoning that he defends the Inquisition and claims that it was "carried out with relative humanity and justice for the times." The Jesuits have been vigorously criticized and eloquently defended, and frequently from unexpected sources. This book by a non-Catholic is on the whole an impartial estimate and it merits diligent study by all interested in the real welfare of the nations.

OSCAR L. JOSEPH.

Thomas Masaryk of Czechoslovakia. By C. J. C. STREET. New York: Dodd, Mead. \$3.

Masaryk, Nation Builder. By DAVID A. LOWRIE. New York: Association Press. \$2.50.

MASARYK's great book *The Making of a State* is an apologia and an exposition of democracy. His adventures in danger zones of a political and social nature led to many remarkable results, not the least of which was the founding of the Republic of Czechoslovakia and his election as the first president. His positive conviction that the law of life given by Jesus in his personality is the only satisfactory basis is all the more impressive because he has tested out other methods and found them wanting.

The biography by Lowrie is especially intended for young people, who will find in the career of this leader much to stimulate them to high endeavor. How the son of a coachman served his apprenticeship as a blacksmith and then went to school, college and university; how he showed courage in standing almost alone in connection with racial animosities and conflicts; how he plunged into the vortex of political complications during the World War; how he advocated the rights

of smaller nations and secured for his own people the freedom they now enjoy; how he maintained his poise in many hectic atmospheres and pursued his ideal of government of the people, by the people for the people—all this and much more is described by Lowrie with the admiration of hero-worship. He is characterized as "the man who changed the map of Europe."

Street's volume gives fuller details of Masaryk the statesman. He traces the course of events which led to the re-establishment of the Czech nation after three centuries of miserable subjugation. It is furthermore an interesting study of the volcanic elements which so frequently emerged in connection with the imperial ruthlessness of the Hapsburgs. It was his leadership which finally precipitated the issue and secured the political emancipation of Czechoslovakia, as well as cordial relations with neighboring peoples, including Hungary in part.

The influence of the United States was beneficial in the life of this reformer. It was intensified by his marriage to Miss Charlotte Garigue, an American lady. Mr. Street's biography has no table of contents and no chapter titles, so that the work of reference is made somewhat difficult. Both volumes are excellent studies of a remarkable man whose faith is expressed in his motto, "Truth will prevail." They should appeal to all American readers.—O. L. J.

BOOKS IN BRIEF

General Conference Powers, Under the Constitution of the Methodist Episcopal Church. By JOHN MARSHALL. (Methodist Book Concern, \$1.00.) Judge Marshall is a high authority on legal problems. While he has ably argued that General Conference powers are unlimited by the constitution, many of us firmly hold that those restrictions of 1808 and the adopted organic law of 1900 must govern all legislation of the Methodist General Conference, which can be changed only by the constitutional process. Still we do commend careful study of the skillful argu-

ment of this book, presented by a distinguished member of the Supreme Court of Kansas.

The Blue Flame. By F. W. BOREHAM. (Abingdon, \$1.75.) Buried treasures, as imaginatively discovered by an Oriental blue flame, by a far more spiritual vision are dug out by this brilliant, humorous and richly literary essayist. The hosts who have read with inspiration a score of his previous volumes will purchase this which, more than a natural portrait, is opulent in its religious insight.

Wind Blown Stories. By ETHEL and FRANK OWEN. (Abingdon, \$2.00.) This Old Vendor of stories for children was a weaver of joyful tales, "tiny dreams of many colors." He pictures sun, moon and stars, flowers and trees, and living animals. A glorious book, not only in its charming narratives, but its lovely illustrations and its gorgeous cover. There could be no finer Christmas gift for the young. Even adults would read it with real rapture.

The Religion of John Burroughs. By CLIFFORD H. OSBORNE. (Houghton Mifflin Co., \$1.25.) This old naturalist, who gave his life to the realm of nature, while somewhat of a pantheist of the Emersonian type, was truly a servant of the Christian doctrine of love. This essay is most wealthy in its study and quotations of a multitude of those great books of Burroughs. It is well for all of us who find high values in Christian theology to give full attention to those deeply spiritual minds who think outside of orthodoxy. John Wesley, faithful to Christian truth, himself placed this personal life in a high religious realm. This brief essay is full of such value.

The Speaker's Bible. Edited by EDWARD HASTINGS. (Chicago: Blessing Book Stores, \$3.50.) This twentieth volume of what is perhaps the best of homiletic studies of the Scriptures is on "The Minor Prophets"—a portion of the Old Testament rich in worth for the pulpit. Besides scholarly introductions to each biblical

book, there are given outlined sermons on the chief topics in these prophecies. Great American ministers, like S. Parkes Cadman and Merton S. Rice, who are originals and not plagiarists in their preaching, have given a multitudinous comment to these rich and appropriate sermon settings.

Ventures in Belief. Christian Convictions for a Day of Uncertainty. (Scribners, \$2.00.) Of the dozen contributors of essays to this volume, men like Niebuhr, McConnell, Coffin, Rufus Jones and Richard Roberts do not live in an atmosphere of uncertainty as they discuss about God, Christ, Prayer and the Cross. And even less convicted writers like Wieman and Kirby Page speak wisely about the world and society. These ventures are real victories.

Snowden's Sunday School Lessons, 1931. (Macmillan, \$1.35.) In practical expositions of the International Sunday School Lessons there have been few higher in worth for both young people and adults than Doctor Snowden. His lesson plans will be worth much to teachers. Besides high scholarship, his messages have real spiritual power. They are unsectarian and intensely evangelical.

Poems. By LYDIA NOBLE. (Christopher Publishing House, \$1.50.) This poetess is cosmopolitan in her spirit. Russia, Greece and Asiatic lands are here portrayed in excellent verse. It includes several translations of poems by Constantine Balmont, a famous Russian poet now exiled from that land. It has weird and eerie messages both of nature and life.

Every Man's Story of the New Testament. By A. NAIRNE. (Macmillan, \$1.80.) This professor of divinity in Cambridge has given an invigorating historic portrait of the New Testament, one which makes most profound scholarship an inspiring source of knowledge to all readers. He is most original in his outline of the Gospels, Epistles, and other books. Besides these stories, there are given more than three score of illustrations which add to the instruction and interest, not only

of the student—this has its worth for "every man."

The Jewish People and Their Faith. By L. ELLIOTT BINNS. \$1.25. *The Earliest Christian Church.* By J. W. HUNKIN. \$1.25. *Early Traditions About Jesus.* By J. F. BETHUNE-BAKER. \$1.50. (Macmillan.) It is difficult to steer a middle course between extremes. Such is the case with three books, which appeared in the English edition in one volume entitled *The Rise of the Christian Church*. Other volumes are in preparation. They are intended to give young people an adequate knowledge of Christianity and the church. But the standpoint of the writers is far too modernist for their views to be acceptable. Doctor Binns leaves out of his account the Genesis narratives of Abraham and the patriarchs and starts with the Exodus. Ezra is not a historic person. Judaism was made the religion of a book by the priests, but was it not the scribes? He cautions against generalizing too freely, but hardly follows this advice himself. Mr. Hunkin gives a sympathetic account of early Christianity and does justice to the New Testament view of the growth of the church. He is confusing in attributing the words of Jesus, "Do this in remembrance of me," to Saint Paul, who took a larger view of the Eucharist than the Synoptists. Doctor Bethune-Baker, the general editor of this series, is excessively liberal. He dismisses the miraculous and thinks of the miracles of Jesus as symbolic pictures of the power of life and light. Even the resurrection was a spiritual and not a physical manifestation. Such heavy diet is far too indigestible for boys and girls. The books are scholarly, but there is too much of negation to make them really helpful for pupils or even for their teachers.—O. L. J.

Saint Paul's Ephesian Ministry. By George S. Duncan. (Scribners, \$2.75.) The long-accepted view that the prison epistles were written in Rome is now challenged by several scholars who argue that they came from the apostle's imprisonment in Ephesus. There is nothing about such an imprisonment in the Acts, but circumstantial evidence is sought and the

argument from silence is not final. The omission of any such reference is explained by Luke's desire to secure a favorable hearing from the rulers for Saint Paul and Christianity by showing that there was no antagonism to the authorities, as the Jewish opponents tried to make out. The proconsul of Asia Minor was Junius Silanus, who was not in favor with Cæsar, and any reference to him might have imperilled the apostle's case. It is improbable that Aristarchus, Epaphras, Onesimus, Timothy, Epaphroditus were in Rome. They were Asiatics and it was more likely they visited Saint Paul in Ephesus. Other references in the Epistles point to Ephesian rather than Roman associations. One reason why Rome was regarded by tradition as the place of their writing was that his imprisonment there was better known. Such a redating of the Epistles, it is claimed, does not affect their teaching, but gives a better setting to the apostle's ministry and explains some difficulties. Whether this new view is a reconstruction or a revolution remains to be seen. If it is accepted we may have to revise our New Testament chronology and rewrite the history of the first century. We shall doubtless hear more about this theory. Professor Duncan at times goes to extremes and indulges in conjectures, but his volume commands attention.—O. L. J.

Mrs. Grundy. By LEO MARKUN. (Appleton, \$5.) This book recalls the words of Jesus concerning those who "strain out the gnat and swallow the camel." Many so-called moral standards have been subjective. What was regarded as wrong by one generation was reversed by a later and thus the pendulum has swung from one extreme to the other. This industrious compilation professes to be a history of four centuries of morals. But the author has specialized in prurience and prudery. He shows more ingenuity than insight in trying to make out that some of those hitherto held in high honor were long in imagination and short in charity. Had he been more impartial he would not have painted so depressing a picture of human frailties and follies, hardly relieved by the better aspects of

life. The satirist and the cynic will reveal in this procession of irregularities, lapses and irrelevancies. This is doubtless one side of the shield, but after this chapter on morals full of sound and fury, we must read another chapter full of faith and sympathy, which would not have the spicy features of the first. Mr. Markun's conclusion is too optimistic. No one but the superficially complacent can view the so-called moral liberality and tolerance of our day without the feeling that those who would take the law into their own hands have about come to the end of their rope. A reaction for the better is overdue. We do not have to go back to the standards of a former day, but must go forward to conditions which are more rational ethically and socially. Markun is too one-sided to help us chart the new road.

—O. L. J.

The Resurrection of Man. By R. H. CHARLES. (Scribners, \$2.50.) Archdeacon Charles is well known by his commentary on *The Revelation* and other apocalyptic studies. He accepts seriously the duty of loving God with the mind, on which there is one sermon. The main topic is on resurrection and immortality. After reviewing this belief, as found in the Old and New Testaments, in five sermons, he concludes that "the faithful pass from this life immediately to another and a higher . . . where they will serve God and the Master with ever-growing powers in the numberless worlds of his creation." He has no use for "gross physical miracles," in which he includes the bodily resurrection of Jesus. But his explanation at this important point is very unsatisfactory and it leaves the reader guessing. In four other sermons some current theories are challenged, over against which he expresses himself that the belief in a blessed personal immortality is indispensable in any religion which is advancing morally and spiritually, "otherwise the religion itself will disappear or stagnate into a grovelling and hurtful superstition." There are five sermons on Jeremiah, who made the most conspicuous contribution in the Old Testament to the truth of the new worth of the individual in communion with God. Most of the sermons in this volume were

preached before university congregations. Some positions, as the one already mentioned, will not be accepted in spite of the preacher's assurance, which at times becomes dogmatic. But there is much else which is enlightening and invigorating. These sermons finely illustrate how the teaching power of the pulpit is to be discharged.—O. L. J.

The Supreme Book of Mankind. By JAMES G. K. McCCLURE. (Scribners, \$1.75.) This title aptly describes the character of the Bible. Its claim to this position is convincingly substantiated in this volume of Bross lectures. Other volumes in this series have dealt with various aspects of the Bible, but President McClure gives a historical survey of the influence of the Bible in the English-speaking world. Much of what he says is tacitly accepted, but a careful reading of what is here written about the relation of the Bible to conversion, and to the education, the literature, the missionary work and the general life of English-speaking peoples should quicken our deeper interest in the Book which has meant so much to those of former times. It still has a place and its influence will be exerted in proportion to its being read with intelligence and devotion. There is no other book which offers such illuminating and stimulating guidance for a life of self-mastery, integrity and piety. Doctor McClure has done well in inviting our attention to these matters.

—O. L. J.

Rogue Herries. By HUGH WALFOLD. (Doubleday, Doran, \$2.50.) Romance and history enter into this weird story of English life in the eighteenth century. The characters are typical of those days of witchcraft, dueling, drunkenness, wild passions, political conspiracies and other dark practices which made life a nightmare for the majority. No one can deal with this period and omit reference to the providential appearance of the evangelists. The chapter on "The Voice" is a graphic description of George Whitefield's preaching. This story should help us to make contrasts between then and now, and to inquire in what respects there has been improvement in manners and morals, and

whether the gospel had anything to do with it.

The Goodly Fellowship of the Prophets. By W. MACKINTOSH MACKAY. (Richard R. Smith, \$2.) Doctor Mackay is a master in character interpretation. The fine qualities of insight and discrimination are applied in expounding the teaching and work of the seers of Israel, who had the ear of the people even when they were not always popular. There are three sermons on Isaiah and on Jeremiah, two on Ezekiel and on the Evangelical Prophet, and one on each of the others, with the exception of Jonah and Daniel, who were not "literary" prophets. A chronological order is followed beginning with Amos and closing with Joel. Since these are sermons, critical questions are not introduced except in rare instances when they definitely throw light on the messages of the prophets. This preacher is right, for the main business of the pulpit is to present the ancient ideals for the guidance of to-day's life. Doctor Mackay has restored the prophets to their high place as interpreters of religion and morals, and he does it with the ability of a teacher-preacher.—O. L. J.

The Gospel for Main Street. By CHARLES R. BROWN. (Century Co., \$2.) These sermons give the distinction of unction to preaching. They come from the heart and mind of one who has been a preacher-pastor and a teacher of preachers for forty years and more. Nowhere does he strike the pessimistic note so far too common in the pulpit to-day. One reason for this is that he deals with the essential truths of the gospel in the regions of experience, his own and that of people in many walks of life. Doctor Brown knows the causes of disillusion and discord, but instead of expatiating upon them he tells of the deliverance from them. Luminous exposition, pointed illustration, telling application, all charged with passion and persuasion, give to these evangelistic sermons those qualities always welcomed by the pew. Among the titles are Religious Certainty, Brain and Brawn, Unnoted Gains and Losses, The Divine Presence, Real Religion. A better volume

of sermons it would be difficult to find anywhere.—O. L. J.

What's Life All About? By BERTHA CONDÉ. (Scribners, \$2.) The title of this book was suggested to the writer as the result of conferences with young men and women in the colleges of America, Europe and the Orient. The answer is based upon the conviction that Jesus Christ is the center of gravity for all human life. This truth has always been accepted, but each generation must think it out for itself by discovering to-day's reason for yesterday's faith. Such an attempt to mediate, reconcile and confirm requires special qualifications. Miss Condé has them and in this volume she frankly faces the central facts with particular reference to the making of character by means of creative living practicable only through faith in Christ.

BRIEFER NOTICES

The Bible: Its Christ and Modernism. By T. J. MCCROSSAN. (Author, Seattle, Washington, \$1.00). An excellent scholar, is too conservative in some views, but his ultra-orthodoxy is interesting. Similar in his *Bodily Healing and the Atonement*.

Education for Tolerance. By JOHN E. J. FANSHAW. (Independent Education, New York City.) Thirty pages, most rich in its internationalistic spirit.

Earl T. Jackson. By T. O. McLENDON. (Christopher Publishing House, \$1.50.) A readable novel on crime, love and romance.

Twelve Considerations for Marriage. By JOSEPH H. PURSIFULL. (Christopher Publishing House, \$1.50.) Well done from the standpoint of modern ethics. Of course, many of us find more in Jesus' teaching.

Low Winds. By STUART P. PALMER. (Christopher Publishing House, \$1.25.) A group of lyric poems of spiritual reality and artistic beauty.

The Riddle of the Ages. By FRANK ALLEN PEAKE. (Christopher Publishing House, \$1.50.) An entertaining study of the Humanity, Satanity and Divinity of man, both in prose and verse. Startling triunity of manhood.

A READING COURSE

Procession of the Gods. By GAUIS GLENN ATKINS. New York: Richard R. Smith, Inc. \$3.50.

RELIGION is a necessity or it is a nuisance. Such a dogmatic statement of alternatives opens up the whole question of the relation of religion to every aspect of human life. In spite of what may be said to the contrary, man is incurably religious and always has been and never can be otherwise. Whether his religion is a mandate of the conscience or a makeshift of expediency depends upon his ability to regulate life in moral ways. It might be said that morals often reflect current conventions, but their quality is not wholly determined by *Mr. Grundy*, as Leo Markham tries to show in his book with this title. After allowing for changes of custom there are certain imponderables which persist as a test of any religion. These persistencies are not settled by doctrinaries, but by the testimony from life. The actual behavior of people demonstrates whether religion holds them or they hold it; whether it is an impulse toward noble living or a narcotic which dulls the higher sensibilities; whether it stimulates virtue or makes it sluggish; whether it exhibits sublime qualities or diverts the thought into the arid wastes of worthless practices.

There are imperfect and inadequate religions, but only one false religion. It is held by those who profess a faith which they do not believe. Such a religion may even bear the name of Christian, although the misuse of the term will at once be repudiated. A Hindu father recently said to his son, who was to receive baptism, "If you are going to become a Christian I hope you will, be a real one." It is this lack of the sense of reality which makes any religion false, because it is based upon a pernicious view of God who appeals to convenience and not to conscience. In theory such a false conception is rejected. The acid test of religion is not profession, but practice, for, as Jesus said, "By their fruits ye shall know them." This also is the verdict of all the prophets and reformers. It does not, however, mean, as

some hold, that one religion is as good as another.

The comparative study of religion is historical. It is set in the stream of life from its incipient beginnings and its progress is followed through various stages to its more perfect expressions. This dramatic unfolding of human aspirations, passions and loyalties is marked by bewildering attitudes, tortuous passages, sanguine expectations, sanguinary sacrifices, gratifying experiences, beneficial influences. The travail of the human spirit witnesses to the eager search for pardon and peace obtained in varying degrees of satisfaction. An impartial survey leads to the conclusion that, with the solitary exception of Christianity, every religion has come short of adequate fellowship with God and thoroughgoing partnership with one's fellows in the bonds of faith and fidelity. This conclusion is not due to the prejudice of partisanship, but to the judgment of informed conviction.

Christianity gives the definite answer to the surging problems of life and removes the tumults of the soul through the full redemption in Jesus Christ. His gospel has been the leavening influence in every land and century. Its record is an earnest of what may yet be accomplished by the enlightened and earnest efforts of Christian believers. It is the verdict of personal experience and of extensive knowledge which sets him at the center of all things and declares:

"I know of a land that is sunk in shame,
Of hearts that faint and tire;
And I know of a name, a name, a name,
It can set this land on fire;
Its sound is a brand, its letters flame,
I know of a name, a name, a name,
'Twill set this land on fire."

We appreciate the glory of this Name which is above every name, as we consider the fervent but frustrated wanderings of mankind, which have brought them only to the borders of the promised land. They had Moses, who is the symbol of

their true but incapable guides. We have Joshua, which means "Jehovah is salvation." Its Greek form is Jesus, the most fitting name given to him who is the unique Saviour of our race. He has been approached by way of philosophy, art, literature, science, ethics, religion. In every instance he has met the seekers more than half way and satisfied them beyond their most ardent expectations.

A detached and frank estimate will doubtless recognize alien elements which have impoverished the essential truth of Christianity. But, unlike the ethnic religions, it has subdued these features to its own spirit by the inherent force of its asset in the historical person of Jesus Christ. We can think of it as the religion of redemption, the revelation of God's will, a philosophy of the universe, the acceptance of creedal propositions, the experience of mysticism, the imitation of Christ, the Ark of Salvation synonymous with the church, an ecclesiastical hierarchy, the religion of nature, a humanitarian service, or all taken together. In every instance, as President McGiffert once said, Christianity has invariably continued to be Christian because of its inseparable association with Jesus Christ. His mind and spirit have been its controlling factor and its distinctive glory.

Such a conviction qualifies us to investigate every type of religion, not after the manner of condescending patronage, but of sympathetic friendship. Such a feeling will stimulate the desire to share with others our spiritual and ethical benefits through the Incarnation of Christ, which has revealed the fullness of God, and through his Atonement, which has reconciled man to God. To this end we must think of the whole story of religion in all its forms not as a recessional, but a processional toward more perfect light. This process has undergone several transformations, but man has been ever sustained in his adventurous quest not by projecting the needs, longings and audacities of faith against the sky, but by experiencing a reality in which he has found peace. Religion has issued as an inevitable aspect of human life. In the words of Professor Atkins: "Its roots are in the meaningful mystery of the universe, the dependent

mystery of the human spirit, and the persuasion of those who have sought to reach and rest in the Eternal that they have found in answer a power and quality of life otherwise impossible" (560).

This forward-looking view of religion is an appropriate meditation for the Advent season. There could be no better subject at this time for a series of sermons on the messages of the ethnic faiths as compared with the Christian gospel. It is, moreover, most timely, for many Christians do not realize, as Saint Paul did and others who agree with him, that "the Gospel of Christ is not a religion, but religion itself in its most universal and deepest significance." Dean Inge is certainly right in this conclusion, as against the fatuous ignorance of a recent writer who declares that Christianity has been "a devastating epidemic of unreason." His nostalgic glorification of Mohammedanism and of the Orient betrays a culpable ignorance common among sentimental dilettantes who get their so-called facts from one-sided propagandists at parlor meetings. Such utterances, as Hu Shih, the Chinese scholar, recently remarked in his essay in the volume *Whither Mankind*, "represent nothing more than the pathological mentality of war-stricken Europe," but "they have already had the unfortunate effect of gratifying the vanity of Oriental apologists and thereby strengthening the hand of reaction in the East" (25). A correct perspective is all the more necessary so as to make clear to our people the constructive mission of Christianity, which is in danger of being interrupted by the shortage in World Service contributions.

But what is religion? The briefest list of answers would fill many pages of this periodical. One of the best is by Professor W. P. Paterson, who, in *The Nature of Religion*, describes it as "an optimism whose foundations are laid in pessimism." The student familiar with the subject is able with the help of such an apt statement to visualize the tedious journey of the human soul through the depressing experiences of animism, demonism, fetishism, polytheism, pantheism, monotheism up to the sublime faith of Jesus Christ in the holy Fatherhood of God. Religion, to be sure, continued even in Christianity to be

"a combination of provisional pessimism and prepotent optimism," in the sense that it reckoned seriously with sin and redemption. In no other religion is the note of hope so conspicuous. Man is pictured in somber tones, but the Christian is not consigned to live in a vale of tears, nor is defeatism his outlook. This is probably what the late Professor Harnack meant when he said in effect that, "Religion is to live in time for eternity, under the eye and with the help of God." Consider this statement in the light of history and it will be seen that religion is "a moral endeavor which is not spontaneously generated, but inspired by God himself in a world where the soul, for all its handicaps, is not forlorn."

In a previous volume on *The Making of the Christian Mind*, Professor Atkins described the history of Christianity. He indicated the various points of departure from the original gospel of the New Testament and the frequent returns to it in forms modified by inevitable changes. The homiletical at times overrules the historical and there is an exuberance of language more rhetorical than critical. This is a common defect of some American writers. The continuity of Christian thought and practice is, however, well portrayed and the reader is able to appreciate the divers expressions of mind of Christ as reflected in the manysided character of the Christian mind. The second volume deals with a cross section of world history; but it is not confined to the main subject, for in the nature of the case religion is related to every interest, human and divine. It is not only rooted in history, but has made history. If religion were taken out of the life of mankind the history of the race would have to be rewritten and many significantly noble features omitted. Here again the same complaint has to be made about verbosity, which makes the reading somewhat tiresome. There are too many creaking words and phrases which do not make for clarity any more than the awkward sentences which mar these pages. Some of the tapestried passages and repetitions might have been avoided with advantage to the size of the book. But these matters are overlooked with this passing reference,

as there is so much else that is truly illuminating.

It is high praise to be able to say that this volume can be read with profit even by those who know the *History of Religions*, by George F. Moore, and similar works. One merit of this volume by Doctor Atkins is that there are constant references to modern situations. In this respect it is of special value to the preacher, who will find here a discerning appraisal of the values of the ethic faiths and their contribution to human thought from the sympathetic standpoint of a Christian scholar. The first chapter is on "Faiths of the Dark and the Dawn" and the fourteenth chapter is on "Christianity" with a "Conclusion" that aptly sums up the findings of this investigation. The bibliography includes some of the best titles for the guidance of one interested in the further study of the subject.

The title of the book suggests the truth that the strength or weakness of any religion is determined by its basic idea of God. What might be called the evolution of the conception of God was primarily due to divine inspiration and not to human intuition. Man created God in his own image because the impulse came from God. A wide expanse exists between the crude beginnings in totemism, spiritism and ancestor worship and the completions in the monotheism of the Old and New Testaments. But we cannot ignore the nature gods of rain, wind, thunder, the myths of Aphrodite and Adonis or the folklore of the primitives because ideas suggested by them have gone into the warp and woof of later religions including Christianity. This is illustrated in the chapter on "The Sphinx-Guarded Gods of the Nile." Egyptian religion in the Fertile Crescent is a thronged pantheon without system, but the inconsistencies are incidental in comparison with the passion for immortality. On the other hand, the excessive otherworldliness induced sterility, so that this religion had little to feed the world's faith. The gods of Babylon and Nineveh had essential force and expressed the tenacity, genius and power of adaptation of the Semites, whose religious creative skill has made "an enduring contribution to the order of the human spirit." Under what

circumstances did Marduk oust the other deities and become the patron divinity of Babylon? (92.) Why is Babylonian religion described as "a higher polytheism," and what contribution did it make to the higher course of religion? (108.)

A prologue on "The Aryan Faiths" introduces us to a different group of religions. The first is Zoroastrianism, well described as "The Religion of Embattled Light and Darkness." In what respect was the teaching of Zoroaster an approximation to ethical monotheism, and how was it affected by his mysticism? (129.) How did he relate Ahura Mazda, the god of light, to Ahriman, "the power not ourselves making for unrighteousness"? What influences made Zoroastrianism a system of law, incantation, magic, prayer and ritual? (135.) What of its future in religion? (140.) In spite of the Vedic chants to Indra and Agni, the Old Faith of Aryan India could not prevent its adherents from living haunted lives. Why did the gleams of ethical insight stop short of clear light? (158.) Why was it that in a land of immemorial religion there were teachers and dreamers, but never a prophet? It is this lack which largely explains the futility of heart's desire lost in the mazes of puerile incantations with their demoralizing associations. Gautama Buddha was a reformer and a liberator, but why can he not be called a prophet? (168.) Buddhism negated God in theory, but in the course of its development or devolution, as the humanist might call it, the teacher himself became a god and his life was enswathed in legends and incredible wonders. How does Buddhism compare with modern humanism, which, like it, contradicts every definition of religion? Indeed, it would not have continued as a religion if not for its association almost from the beginning with the religious faith and practices against which it reacted. Why are the Four Noble Truths inadequate, and how does Gautama's law of self-discipline compare with that of Jesus? (192.) Why is Nirvana ineffective as an ethical incentive for a positive and creative personality? (206.)

Buddhism was "an interlude in the religious development of India." It was a reaction against the intellectualism of

Hindu philosophy and theology, but it did not have sufficient rationalism and mysticism to withstand the boring in of the gods of Hinduism and to survive as an independent faith. What are the results of the interweaving of philosophy and religion found in the Upanishads? (252.) In spite of the fact that religion is all-pervasive, how is it that Hindu religion is wanting in the sense of human nearness of the divine? A fuller explanation of Bhakti might have made clearer the distinction between Hindu pantheism and the spiritual monotheism of Christianity, and why Hinduism makes hardly any connection between religion and morals.

We face a radically different situation in Confucianism, fittingly called "The Religion of Heaven and Humanism." The Chinese temperament of patient endurance is the key to the Chinese ideal of life. There are no traces of weariness as in India, and immortality is regarded as synonymous with longevity. In what ways was Confucianism a reaction against Taoism? (290.) Why is Confucius held in such high honor, and what are the distinctive features of his teaching? (293.) How does his Ideal State compare with Plato's Republic? (307.) Why did Buddhism gain such a hold in China? (312.) Confucianism is morality touched with humanism, but not touched with emotion. Here again, as in Buddhism, the supernatural was denied, but it reasserted itself in China's Altar to Heaven and the readiness to deify sages and servants of human wellbeing. The weakness of humanism, ancient and modern, is that it is not human enough in that it fails to reckon with humanity's unshaken belief that life is to be completed through union with the unseen and the divine. No kind of speculation has ever been able to minimize or eliminate this fact in human history.

Greek religion and literature were associated with culture and civilization. What a contrast between the vagaries of Orientalism and the sweetness and light of Greek poetry, drama and philosophy. Aestheticism took the place of asceticism, but this did not dismiss the underworld divinities, "the ghosts and bogeys," who were nearer to the common folk than the lusty Olympians. What was the relation

between the athletic contests and religion? (345.) What gave the first-class minds such freedom in religious speculation so that they were not hampered by official dogmas? How would you reconcile the fate of Socrates with the honor bestowed upon Plato, his brilliant disciple? (348.) The Roman had no imagination like the Greek. He was devout and practical minded. Instead of humanizing his divinities he established an official ritual of worship which controlled even the affairs of the state. The religion of the homestead and the household gods, the social customs, festive celebrations and Saturnalian rites were thus interwoven. What bearing did this have on the imperial institution of Caesar worship? The religion of philosophy had its votaries among the intellectual elite, but the Roman was a pragmatist rather than a philosopher. The two chapters on "The Gods Come to Olympus" and "The Gods Come to Rome" suggest many comparisons and contrasts. Although religion helped Rome to win its empire the crash finally came when Pan was compelled to surrender to Christ. Are there any similarities in the modern world situation with which the church must more seriously reckon?

A prologue brings us back to the Semites, who are picturesquely characterized as "The Children of the Tent of Hair." What gave their religion such dominance was that it was inseparably related to their mind and morals and the conduct of their society. "The Semite believed as no other race that a man may be so God-inspired that his message is the absolute articulation of the divine, the interpretation of the present and the unveiling of the future. The prophet thus became the supreme expression of his religious genius—the voice of religion certainly charged with ethical passion" (406.) Here is the explanation why India had no prophets, as was considered earlier in this discussion. How does Mohammed compare with the Hebrew prophets and to what extent might we call him "God-intoxicated"? (418.) What circumstances gave such an impetus to his movement? (413.) Why might it be said that the religion of Allah and Islam is summed up in the haunting cry, "Prayer is better than

sleep"? (437.) Why is the so-called steep way of Islam not too steep in actual practice? (438.) What is the future of Islam as a world religion?

The chapter on "The Hebrew Prophet Challenges the Gods" should chronologically precede that on Mohammed. There is a sentence worth quoting. "The prophet was a poet who made literature, a force which made history, a voice through which religion was reborn, the high source from which ethical monotheism has sprung, and he did all this with the sins and sorrows of Israel at his point of departure—those and the just constancy of the Eternal. If the Hebrew state had been a prosperous and going concern it might have had a comfortable and commonplace history, but never an Amos, Micah or Isaiah. Instead there was little Israel did not endure. The outcome was epochal in the history of religion, the outcome was a religion" (482.) This conclusion is well substantiated in one of the finest expositions of prophecy. To be sure, the Hebrew prophets expected too much too soon, but this tradition of sanguine expectation was the basis of the quenchless hope in the Messianic revelation, and of the tenacious conviction that the final issues belong to God the Eternal.

An epilogue on "The Twilight of the Gods" considers Europe's mythologies of Odin, Thor, Balder, which made no positive contribution to religion. A prologue on "A New Order" briefly touches upon the situation into which Christianity came. It had no geography, but only frontiers which stretch to the utmost bound... From the first days to the present it has continued to push forward, nor will it drop until all mankind comes to its acceptance. The faith of the far-flung people of Israel became articulate in Christianity, which has influenced pregnant centuries and sovereign civilizations, and has the promise of still greater revivals to the end of time. It is doubtless not possible for a Christian to be wholly detached in an appraisal of Christianity. But here is a comprehensive summary of its distinctive teachings, its imperial outlook in every age, its superb confidence in the ultimate regnancy of Jesus Christ. Christianity "records an

always crescent mastery of an always changing world, a vast and manysided growth which absorbed elements from every religion it displaced and from every culture over which it asserted itself" (522.) What this implied in Catholicism and Protestantism and its application to present conditions are "searchingly estimated. The unparalleled self-consciousness of Christianity and the conviction of its initial completeness are as unique as its power of self-criticism and self-correction. It is pre-eminently a deliverance religion and its ethic is commandingly adequate for all human needs because of its unqualified optimism in the redemptibility of all mankind. Its final confession is found not in the official creeds, but in the hymns and prayers which jubilantly voice the vitality and ubiquity of the experience through the Incarnate and Atoning Christ. What it has been, that it will continue to be in the measure of our faith and loyalty to the Adorable Saviour.

SIDE READING

From Orpheus to Paul. By VITTORIO D. MACCHIONE. (Holt, \$3.) Far too much is conceded to orphism in the period a. c. - a. d. It assuredly exercised a remarkable influence in lands outside its origin in Thrace. The mysticism of this eschatologic religion was a reaction against Homeric intellectualism and the characteristic pessimism of the Greek in spite of his fondness for beauty and joy. It is open to question to what extent orphism influenced Plato's philosophy. It is hardly probable that this cult of a mythological founder permeated the thought of Saint Paul. Indeed, the eventual success of Christianity over all the mystery religions was due to the appeal of the unique person of the historical Christ. Saint Paul's missionary zeal is better explained by his

experience of redemption in Christ rather than by his initiation into Orphic mysteries which were so closely associated with Dionysiac orgies. "Christianity is, from a merely historical viewpoint, an enormous Greek hero cult devoted to a Jewish Messiah" (203.) This is as absurd as is the attempt to explain Christianity apart from Christ. There is much learning in this book about the mystery religions, but no light on Christianity. It leaves the reader guessing if these views are accepted in preference to what is clearly set forth in the New Testament.

Ways of Sharing With Other Faiths. By Daniel J. Fleming. (Association Press, \$2.50.) The conviction of the superior sufficiency of Christ based upon a solid experience has induced in Doctor Fleming a deep sympathy toward the ethnic religions, which leads him to suggest a more conciliatory approach to them. Several alternatives are discussed in the three sections described as Ways in Aggressiveness, in Inducements Offered, and in Educational Emphasis. There is a feeling at times that he goes too far, but those who know his undivided devotion to Jesus Christ appreciate the intensity of his desire to make a more convincing appeal to those who should accept Christ. They are kept back by some of the conditions here mentioned with suggestions how they might be removed. Methods will continue to change and there need be no dispute about them when there is agreement on the major question of motive. This book should be read by missionaries and also by preachers and laity at home, who are interested in the all-important work of evangelism.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

EAST AND WEST

[GEORGE FALLEY NINDE, a son of Bishop William Xavier Ninde, who passed on to that saintly father by death January 23, 1929, was a writer of high spiritual messages of a true philosophical and practical mysticism. We contribute here a brief paragraph from a lovely letter he sent from our occidental America to his sister in oriental China, the wife of one of the most distinguished Methodist Episcopal missionaries in Peking. It is a picture of Christianity as a universal religion all the way from the East to the West.]

It is often said that Christianity, an oriental religion, had to be occidentalized to re-enter the Orient. Paul, the missionary-prophet of the early church, turned west, not east. What if the new faith had gone in the opposite direction? Where, then, the "Fathers"? Where our scheme of Christian theology? Where our religious art, music, and literature?

The world's unparalleled productions owe their *Soul* to the great oriental *Faith*, but their *Body* is occidental. We of the West have brought our Gothic mind and genius as the Wise Men brought their gifts and laid them in the Manger.

[Here also is a Golden Jubilee hymn written by him in 1899, useful for dedication worship.]

Sound forth Jehovah's loftiest praise,
Ye children of his love;
Wake slumbering strains, your voices raise,
To him who reigns above.

Praise God for this, his holy place,
His fortress and his tower;
This scene of Christ's redeeming grace,
Of his sustaining power.

Behold! though decades wax and wane,
Our ensign floats unfurled;
We'll battle on till Christ shall reign
In triumph o'er the world.

One day the House not made with hands
Shall burst upon our sight,
Which, reared of God, eternal stands;
His glory is its light.

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